

# IMPROVEMENT ERA.

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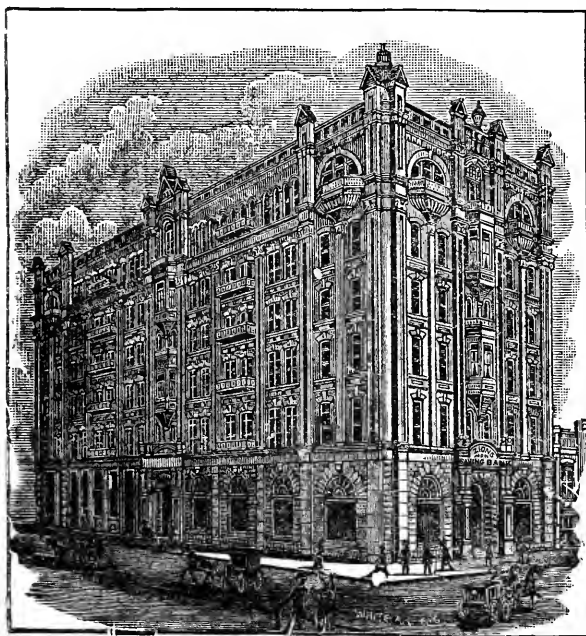
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NELSON A. EMPEY

*(Born May 7, 1837; died September 4, 1904.)*

# IMPROVEMENT ERA.

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## STUDY OF THE BOOK OF DOCTRINE AND COVENANTS.

BY DR. JOHN A. WIDTSOE, DIRECTOR OF THE AGRICULTURAL  
EXPERIMENT STATION.

---

The book of Doctrine and Covenants is unique among the four standard books of this Church, because it is in no sense a history—the narrative element being wholly absent—but is designed altogether for the doctrinal development of the Church; and because it is composed entirely of revelations given for the guidance of the *latter-day* church. The Bible, Book of Mormon, and the larger part of the Pearl of Great Price, are essentially ancient histories of God's chosen people; and the prophetic and doctrinal portions of these books, were given to peoples that lived thousands of years before our times.

The distinguishing features of the book of Doctrine and Covenants make it, in the minds of many, the most interesting of the standard church works. Certainly, from the fact that it is directed to our own generation, it should possess the greatest living interest for us; but, besides, it contains a large amount of doctrine which is found in no other extant writing; and by its aid countless

passages of obscure or doubtful meaning in the Bible are made unequivocally clear. Moreover, it abounds in passages of sublime beauty, unexcelled by those of any other book, which should form part of the intellectual and spiritual equipment of every Latter-day Saint. Above all, it depicts, in solemn stateliness, the organization, government, and perfecting of the Church, and the final glorious destiny of those who remain faithful to the Gospel of Christ. These facts, and many more, should make the book a loved household study among the Saints.

In fact, however, the book of Doctrine and Covenants is very poorly known among the members of the Church. As a book for home reading, it might, in the majority of homes, just as well not exist; to quorums of the Priesthood and to missionaries, it is usually little more than a book of reference; only among those who are called to labor permanently in the ministry does the book appear to have opened in its fulness, and to have furnished an abundance of comfort, cheer and doctrinal wealth. True, during the last two years the Sunday schools of the Church have decided to devote one year of the four given to the theological department to the study of the book of Doctrine and Covenants; and the Young Ladies' Mutual Improvement Associations of the Church have just completed a fairly comprehensive study of the contents of the book. All in all, however, the book is not studied and known as it should be, by the members of the Church.

The reason for this seeming neglect is the peculiar structure of the revelations, which makes it difficult to maintain a proper degree of interest in the study of the book, unless a suitable method of study be consistently followed. Undoubtedly, should the book be studied according to suitable systems, it would in a short time become popular among all who give a portion of their time to the study of God's revealed will.

Three systems may be and are followed in the study of the revelations given to Joseph Smith, as found in the book of Doctrine and Covenants.

1. The most common method of studying the book has been to read it section by section. This method usually results disastrously to the patience of the reader, from the fact that the book does not, when so studied, appear to be logically constructed. It



is to be remembered that the revelations contained in the book were given at irregular intervals, as the Church needed guidance. It necessarily happened that many of the more important principles needed reiteration, and were therefore repeated in later revelations. It is also a curiously interesting fact, as showing how the gospel structure was reared in the latter days, that the first few revelations foreshadow nearly all the leading doctrines of the Church, and that later revelations chiefly elaborate, extend and make more clear these doctrines. It is not to be expected, therefore, that the book of Doctrine and Covenants should be a logical, consecutive treatise on the gospel, which takes each principle in turn and exhausts it fully before proceeding to another. On the contrary, the principles of the gospel are found scattered through the book in an irregular manner, and are frequently repeated, according to the immediate needs of the people to whom they were directed.

When, therefore, the book is read page by page, as history may be read, confusion is likely to result from the great number of ideas that are generally presented in each revelation. Moreover, and more serious, if each revelation be read carefully, and critically analyzed, a waste of time results from the frequent repetition of the same idea, in a more or less amplified form, leading to a recapitulation, in each instance, of material formerly considered. This method of study does not furnish a well massed, comprehensive and accurate knowledge of the leading principles contained in the book: but the method does promote an acquaintance with the special contents of each revelation.

2. Another method is to read the book in connection with the events of Church history associated with the giving of the revelations. The best guide for this method of study is the *History of the Church* Vols. 1 and 2, containing the so-called autobiography of the Prophet Joseph Smith. This method has the advantage over the preceding one, that in many cases the variety of subjects found in any one revelation is shown to be the result of the needs of the people to whom the Lord spoke, and thus the apparent lack of order in the construction of the book is explained. This method also makes intelligible many passages referring to historical events, which cannot well be interpreted from the context.

It is to be remembered, however, that the book of Doctrine and Covenants is not a church history; and even the full knowledge of the events that led to the giving of each revelation does not constitute a satisfactory account of the rise of the Church; the book is not even a good guide to the study of Church history. Then, there is the strong probability that the study of the book, thus followed, will become a study of Church history, instead of a study of God's revelations to the Prophet Joseph.

The chief objection to this method is that brought against the preceding method: it does not furnish a systematic survey of the contents of the book, and does not prevent the unnecessary loss of time and patience which results from the attempt to study the book thoroughly by reading it consecutively from cover to cover.

3. The third method of studying this holy book is the topical one, in which all references to any one subject are grouped together and studied before another subject is attacked. The order in which the topics are taken up, conforms with man's life—beginning with his entrance into the Church; then his duties therein; his place therein; his relation to God, heavenly beings, men and nature, and his future destiny, including the life hereafter. This order runs, almost imperceptibly, through the revelations, and furnishes a majestic survey of man's relationship and duties to God.

This method of study is superior to the preceding methods in that it furnishes a close and comprehensive familiarity with the doctrines taught in the book, and moreover, it is logical, time-saving, and may be followed with little distraction of mind. Of course, to employ this method at all, it is necessary to possess some guide in which the references to the various topics have been properly collected and classified.

The objections to this method are that, if followed too closely, it does not (1) furnish the student with a proper conception of the historical setting of the revelations; and (2) that few revelations may be known in their entirety.

Of the three methods of studying the book of Doctrine and Covenants, above discussed, the third is by far the best—if only one method be followed—but to get most fully at the contents and

## STUDY OF THE DOCTRINE AND COVENANTS.

spirit of the revelations, a combination of the three methods must of necessity be adopted. The study should begin with a brief consideration of the historical events surrounding the revelations. This can best be done by reading in the *History of the Church*, Vols. 1 and 2, the text immediately preceding each revelation. This study should not be too prolonged, else it will become simply a study of Church history. Then, a few moments should be given to the study of the events connected with the first publication of the book, its position among the standard Church works, and its general contents. After this preliminary work, the topical method should be employed, and each subject studied as deeply and thoroughly as is possible. If so desired, the topical study might first be undertaken, and followed by a brief survey of the history of the giving of the revelations. This order might frequently be found more satisfactory. In either case, after the book has been studied topically, and its contents impressed upon the mind, it should be read, revelation by revelation, as books are ordinarily read. This reading would then be found to be most enjoyable. From that time on, it should be read in portions, frequently, as time permits, and as the spirit demands, and would soon become a cherished companion.\*

No complete index or concordance† to the book of Doctrine and Covenants has been published at the present time; and the topical method of studying the book is not, therefore, easily adopted. The study outline for the fourth year of the theological departments of the Sunday schools furnishes, however, a fairly complete and comprehensive guide to the study of a concordance. This outline is constructed on the plan here advocated. In the current and last volumes of the *Young Woman's Journal* will be found a series of twenty-eight lessons on the book, which, though

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\* The writer has, in his personal study, with quorums of the Priesthood and with auxiliary organizations of the Church, tried the different methods of study of the book of Doctrine and Covenants, herein discussed. The recommendations are based upon this experience, covering a number of years.

† See ERA, Vol. VII, No. 12, p. 960.

not exhaustive in their treatment of each topic, are also in harmony with the method of study here advocated.

The book of Doctrine and Covenants, if studied systematically, according to the plan suggested in this article, or any other well considered plan, would be found a most pleasing and instructive study for many Elders' and Seventies' quorums, that are seeking for means to arouse and maintain the interest of their members. It would also furnish an unexpected strength to the missionaries in the field, or at home. Every young man of Zion should take a pride in knowing with some degree of accuracy the revelations of God to the Latter-day Church; and he has the right to feel the exalted pleasure which comes to him who, as he reads the book of the revelations, hears for a moment the voice of the Lord speaking to the Prophet.

Logan, Utah.

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### THE WAY INFINITE.

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*(For the Improvement Era.)*

Infinitude, thine is no mystery,  
When souls merged into thee by ways of grace,  
Outspeed the thraldom of ignoble birth,  
And heritage, and smirching ban of race;

Pre-natal test, innate nobility,  
And feal servitude of steadfast ones—  
He hath remembered it who tests again,  
Nor godliness denies unto His sons.

He hath remembered it who moulds the orbs,  
And kindles them with impress of the years;  
And man's eternal faith is mirrored there,  
Nor reign of priests disrupted from the spheres.

Decree and fate—a trite phase they of earth,  
Which souls may span—and iron destiny;  
Aye, cleave their fetters and soar unto Him—  
Monarchs of peace and gods 'mid worlds to be.

BERTHA E. ANDERSON.

Salt Lake City, Utah.

## AT THE LOUISIANA PURCHASE EXPOSITION.

---

[The schools of a community are the criterions of its progress. The people of Utah have always provided for the education of their children, and it cannot be denied that the schools have more than kept pace with the material development of our commonwealth. In the greatest exposition ever held, Utah is again well represented in the Palace of Education. This is the first great fair in which Education has had a building to itself—all its own. The exhibits show the wonderful strides which learning and pedagogics, in all their branches, have made in the United States. That Utah, a land beyond the western borders of the Purchase, and which was an uninhabited wilderness for nearly fifty years after the Louisiana Purchase was consummated, in 1803, stands side by side with her older sisters in educational progress, is clearly shown by the writer of this paper. Horace H. Cummings, who is in charge of the exhibit, was born in Provo, Utah, June 12, 1858, his father being B. F. Cummings, a Utah pioneer of 1847, and his mother, Catherine Hall.

He graduated in 1895 from the University of Utah, obtaining a degree of Bachelor of Science. From the time he entered the University, in 1877, until his graduation, he taught schools at intervals in different places in the state, including Logan and Salt Lake City, and following his graduation, he has taught in the University of Utah, being at present Supervisor of Science in the State Normal School.—EDITORS.]

### IV.

#### UTAH'S EDUCATIONAL EXHIBIT.

BY HORACE H. CUMMINGS, B. S., SUPERVISOR OF SCIENCE, NORMAL  
TRAINING SCHOOL, UNIVERSITY OF UTAH.

---

World's fairs must be highly educative, or they would not be held so often, for they cost enormous sums of money. Surely they

measure the world's advancement, stimulate progress to a still higher rate of speed, and involve all nations in the onward flight. The great good they do, however, cannot prevent the visitor from expressing, with a sigh, "What a pity that such beautiful and costly palaces must be destroyed as soon as the Fair closes!"

And it does seem regrettable that money should not have been placed in buildings which would serve the purpose of the exhibit, and be of permanent use for other purposes afterwards, instead of cumbering a public park. The Exposition company are under contract to have the grounds cleared and restored to former conditions by January, 1905.

As most of the readers of the ERA are interested particularly in the Utah exhibits at the Fair, a short description and history of the educational exhibit, with a few characteristic incidents connected with it, will at once illustrate the value of the great exposition, and show how Utah stands, compared with other states.

For causes which need not here be explained, space was not secured for Utah in the Palace of Education until the middle of March, and only sixty days were given to prepare, transport and install the exhibit. With the greatest misgivings for the success of the undertaking, the writer consented to collect and install an exhibit of the work and methods of the schools of our state. A most hearty response from the teachers was received to a circular of instructions issued, and even in the midst of final examinations, a creditable and characteristic display of school work was prepared and placed aboard the cars, within the sixty days allotted. The material was three weeks in transit, however, and it was with the greatest effort that it was installed in time for the teachers, during the last week in June, to attend the National Educational Association.

While busy installing the display, one of the attaches of the building came up to me and remarked:

"You 'Mormons' are awfully slow in getting your show in shape, aren't you?"

"The boot is on the other foot, my friend," I replied, "you people are awfully slow in giving us space. We got our show together in sixty days. Which state has done better?"

When all was ready, and I had time to breathe, I learned that

there existed an organization called the Educational Exhibitors' Association, and that all persons in charge of exhibits were eligible to membership. Accordingly, I applied for membership, the State Superintendent of Colorado proposing my name.

Before the president had time to present my name, to be received by vote of the meeting, a Dr. P——, from Wisconsin, arose and spoke somewhat as follows:

"Mr. President, while it is true that up to the present time we have received members at once on the presentation of their names, I beg to call your attention to a by-law which provides that names proposed at a meeting shall be given to a committee who shall make their recommendations at the next meeting as to whether the proposed member shall be accepted. I fear we are establishing a dangerous precedent whose results in the future may not be so happy as they have been to the present."

He spoke at some length on the possible dangers of the precedent, and ended by moving that the name of the Utah representative be given to the investigation committee to be acted upon at the next meeting. The motion was seconded. For certain reasons, which I can only conjecture, the name was not acted upon until three weeks later.

In the meantime, a committee had been appointed to visit the various exhibits, and invite all the exhibitors to join the association at once, as the association was preparing a small pamphlet containing the constitution, by-laws, and other information useful to, and including the names of, the members. As a result of their labors, this committee reported thirty-five names of exhibitors. This report was made at the meeting subsequent to the receiving of the representative from Utah, but, astonishing to relate, this very Dr. P——, who had previously drawn such a fearful picture of the dangers of receiving our member without due investigation, now arose and proposed to accept these thirty-five without referring them to the committee. His motion was opposed by many of more fair minds, and the president ruled his motion out of order.

This confirmed me in the suspicion that he was prejudiced against Utah; but instead of getting angry, or holding ill-will toward him, I concluded that, since mental conditions are often the result of causes, as much so as physical conditions, and both need

intelligent treatment, I would try and get him in my booth some day and disabuse his mind. He is an intelligent and influential man, and is always elected president *pro tem* in the absence of the president of our association. If I had heard only what he has heard about Utah, my mind would probably be in about the condition his was.

Unfortunately for my desires, he left St. Louis immediately after this incident, and returned only about ten days ago. It is sufficient to say, however, that he has been in the Utah booth, and has praised heartily our school work and methods; requested me to send half a dozen copies of our circulars to the State Superintendent of Instruction in his state, whose address he gave me, and promised to visit me again when he could have a longer talk.

"Utah is doing exactly the kind of work we want introduced into our schools," he said, as he stepped out of the Utah booth.

Utah has decidedly a "come back" exhibit, for that is what they call it. Most school supervisors and teachers who come here, to get new thoughts, come back and study this exhibit further. The supervisor of Milwaukee schools came in, four days in succession, making notes and sketches of our work. The most interesting feature to such people is the State Normal School exhibit which illustrates a new course of study that has attracted wide interest, and elicited the most extravagant praise here. Were I to write one half the praise this exhibit gets, the people at home, I am sure, would not believe me.

How much interest it has aroused may be inferred by this incident: The president of the association above referred to, heard so many teachers who had visited our booth speak in such high terms of the exhibit that he finally came to see it, and after spending an hour or so discussing the new course of study, and its pedagogical phases, expressed himself as deeply interested in it, and ever since that time has sent over to us most of the distinguished visitors at the Fair.

He also invited the writer to give an account of Utah's exhibit before the association, which invitation was readily accepted. In introducing the speaker on that occasion, and also in announcing the address the previous week, the president paid Utah the highest



tribute of praise. He said the Utah exhibit was the best in the building to make teachers think.

The members of the association include some of the leading educators of the world, and since the address, many of them have visited our exhibit, and all go away greatly pleased and full of praise. During the week just closed, three of the five commissioners sent here by the German government to study phases of the educational exhibit, have had long visits to the Utah booth, and the one whose department of study is Normal school work has spent a large part of three days with me, and has still another appointment. He pronounces our exhibit unqualifiedly the best in the building in his lines. The German exhibit, however, is no doubt the most extensive and thorough exhibit here, and is in charge of a German count.

One more incident will illustrate the lasting nature of the impressions made by our exhibit. The State Superintendent of Schools of Alabama called at the Utah booth early in the season, and was so deeply impressed with the work explained to him and illustrated, that he now instructs all his teachers that visit the Fair to study the Utah exhibit. Two of his teachers reported to me last week, and three the week before. Last evening a very intelligent lady from Alabama called and asked me if I would take a run down to Montgomery and address all the teachers of that state. I told her I was not sent out here to do institute work, but as she seemed so anxious, I consented on conditions that I could leave here on Friday evening, meet them on Saturday afternoon and evening, returning Sunday, and thus be absent from my post only one day. She was greatly pleased at this, and left saying she would have the State Superintendent make the arrangements according to my desires.

Never in the experience of the writer has he been connected with an undertaking which at the beginning presented aspects so discouraging, and whose failure and mortification seemed almost certain, and yet witnessed, at each successive step, opposition melt into assistance, obstacles turn to aids, hate transform to friendship, and failure blossom into success. Much prejudice has been removed, and useful information scattered regarding conditions in Utah; and in the end our beloved state will reap a hundred fold

benefit for the labor of her teachers, and the portion of her treasure expended in making an Educational Exhibit at the Louisiana Purchase Exposition.

St. Louis, Mo.

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[If the Liberty Bell is brought to Oregon in 1905, it will act as a patriotic tie between the East and the West, and tend to cement the interests of the rising generation from the Atlantic to the Pacific, in the memories of the achievements for which it stands. It should be brought West, if for no other reason. A sketch of the bell and its travels is given below, compiled by one who was as interested in seeing and touching it as any of the hundreds of children who crowded around it in the Philadelphia building, on the day last June when it was unpacked.—EDITORS.]

## V.

### THE LIBERTY BELL.

BY EDWARD H. ANDERSON.

---

It has been truly said that the St. Louis Exposition is more nearly autochthonous in motive and character than any other fair ever held in the United States. Since in motive, display and products, this is a fact in material affairs, resources and strength of the country, there is no good reason why it should not also be true in the sentimental products of our nation. This being the case, which it is, what can sooner appeal to our sentiment than the Liberty Bell? Hence this American patriarch of relics is at St. Louis, as it has been at previous expositions. It has already served for the admiration of thousands, and been the means of propagating feelings of loyalty in other thousands who have up to date visited the Philadelphia building of the fair, where it is carefully placed and guarded for these purposes.

Recently, ten thousand western school children petitioned Mayor Weaver, of Philadelphia, asking that the Liberty Bell be taken across the continent again, next year, for exhibition at the Lewis and Clark exposition, to be held in Portland, June 1 to October 15, 1905. As is well known, this exposition will com-

memorate the one hundredth anniversary of the exploration of the great Northwest by Captains Lewis and Clark, under the authority of the government of the United States. These first American pioneers who crossed the continent to the Pacific ocean were the means of securing, for the United States, a coast line on the Pacific ocean, and their journey was the direct cause of the acquisition of California, and the subsequent subjugation of the whole West, now extending out into the islands of the Pacific as far as the Philippines. This makes the Lewis and Clark exposition of great importance as celebrating one of the leading events of American history, which was fostered and carried out by Thomas Jefferson, author of the Declaration of Independence, then president of the United States. Nothing could be more proper, as is set forth in the petition, than that the Liberty Bell should testify, in this vast western domain, in 1905, to the achievements of Jefferson on the Pacific sea board, as it testified nearly one hundred and thirty years ago to his achievement on the Atlantic seaboard.

It is my opinion that the people of Utah would make a great mistake if they follow the advice recently given in connection with the late Mining congress at Portland, to take no part in the Lewis and Clark exposition. Because a thoughtless coterie of society women, and a paper, the former misled by a charlatan non-resident, once a Congressman, and the latter by political motives, insulted Utah on that occasion, is no good reason why the people of this state, who are practically the pioneers of the West, should sulk, and deny themselves the pleasure and publicity that participation in this great event is sure to bring about. It was political buncombe which Utah can easily afford to treat with contempt, and live down. But this is out of the way of the subject.

Every school child is interested in the Liberty Bell, and it is pleasant to notice the truly loyal little Americans gazing in wonder at the revered object, in the beautiful Philadelphia building, at the Exposition grounds in St. Louis. It awakens in the hearts of the spiritual-minded a thrill of love of country which it is good to feel and enjoy.

The Liberty Bell is kept in Philadelphia, and belongs to the state of Pennsylvania, but every American feels that he has a right in it. It was first cast in London, England; around its top

is engraved, from Leviticus xxv: 10, "Proclaim liberty throughout all the land, unto all the inhabitants thereof," and under this inscription another, "By order of the Assembly of the Province of Pennsylvania, for the State House in the city of Philadelphia, 1752."

The bell was hung in that house in August of that year, and it was rung once or twice, and then cracked, and had to be melted down and cast over again. This was done by two men in Philadelphia, Pass and Stow, whose names are now upon it. Associated with its memories are the stamp act, and a stopping, by England, of the manufacture of steel and iron in Pennsylvania; also the famous declaration which went forth from the people in the state house, proclaiming, "The Parliament of Great Britain has reduced the people here to the level of slaves;" on each of these occasions it rang. In addition to these, its voice was heard many times before the great ringing which proclaimed liberty in 1776. Since the bell was hung in the old State House, which is now called Independence Hall, it has been out of the building seven times; the first, when it was carried out to Allentown, in 1777, to prevent the British in Philadelphia from capturing it; then, in 1885, when it was lent by Philadelphia to New Orleans; in 1893, when it went to the World's Fair at Chicago; again, in 1895, when it went to the Exposition at Atlanta, Georgia; in 1902, to the South Carolina Exposition, in Charleston; and in 1903, when Boston claimed it for the anniversary of Bunker Hill; and now, in 1904, it came to the great St. Louis Exposition about the middle of June, where it was unpacked to be seen by the millions who visit the Exposition.

The bell is twelve feet around the rim, seven feet around the top, and has a clapper three feet two inches long. It weighs two thousand and eighty pounds. It has a great crack in it, so that it cannot be rung any more, but is only to be looked at. Frequently those who see the bell run their fingers down the opening; children throw kisses at it, are delighted to be photographed by it, and old men and old women fall into reveries by the side of it. One can see old memories play about their faces, as, for a moment they are taken back into the past. The crack is said to have been made in the bell on the sixth of July, 1835, while it was tolling the death of Chief Justice John Marshall, who was a survivor of the leaders

of the Revolution, and one of the members of the convention which ratified the Federal Constitution in 1788. It was thus the announcer of the birth of the Republic, as well as of the death of a survivor of the patriots who sacrificed their property and lives for the establishment thereof.

Salt Lake City, Utah.

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### A REFLECTION.

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Carlyle says of Burns: "Thus, like a young man, he cannot gird himself up for any worthy well-calculated goal, but swerves to and fro, between passionate hope and remorseful disappointment: rushing onwards with a deep tempestuous force; he surmounts or breaks asunder many a barrier, travels, nay advances far, but advancing only under uncertain guidance, is ever and anon turned from his path; and to the last cannot reach the only true happiness of a man, that of clear decided activity in the sphere for which by nature and circumstances, he has been fitted and appointed."

But is Burns the only one who was ever in this position? Perhaps his life seems to be a greater mistake and more misdirected than the lives of other men because the world has taken more trouble to enquire into it, perhaps it is an extreme example anyhow; but how many ever find their exact level in life, and waste none of their energies in wrong directions? In almost every station, we see this indecision and drifting, and many who apparently have found their place are really far from it. Some have given up their goal before they reached it; others without any definite goal, and who are held back by that supposed blessing of contentment, have stopped far short of what they might have accomplished, both because they did not understand the purpose of life.

When we, after groping about in this shadow of uncertainty, find a gleam of light that will lead us out into the bright sunshine of knowledge where we are able to see and comprehend the whole Universe, and find our place in the great eternal plan of progression, then we may hope to accomplish something. Then all our honest toil will be rewarded; there will be no failures and disappointments, no retrogression, nothing but advancement; but until we find the light, and are able to see more clearly our relation to the rest of the world, we shall be, in this respect at least, more or less like that poor, Scottish bard.—C. H. CARROLL.

Salt Lake City, Utah.

## SOME INCIDENTS IN THE LIFE OF NELSON A. EMPEY.

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BY ELDER JOHN NICHOLSON.

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The recent demise of the late Bishop Nelson A. Empey, aroused a great deal of sympathy among the community at large. The excellent article published in the *Deseret News*, on that occasion, was a well deserved delineation of the disposition and career of this honest, kind-hearted and upright man, and the services over his remains were exceedingly appropriate to the occasion.

About thirteen years since, Brother Empey, by request of the writer of this, related a number of his experiences. The relation was so interesting that full notes of his statements were taken and preserved. The result is the writing of this synopsis, which will perhaps, be interesting to the numerous friends of this genial, faithful, and kind-hearted man.

Bishop Nelson A. Empey's parents joined the Church under the ministrations of Arza Adams and C. Merkley, while he was but a young child. The family soon afterwards removed to Nauvoo. Some of Nelson's recollections of scenes that occurred in the beautiful city on the banks of the Mississippi adhered vividly to his memory. He saw the Prophet Joseph and his brother, Hyrum Smith, leave for Carthage, both of whom lifted their hats in courteous salutation to his parents as they departed. Young as Nelson was, he gazed after them with deep emotion. The next time

he gazed upon the faces of those two great men, their eyes were closed in death, they having been murdered by a mob of fanatical religionists.

It is needless to dwell upon the hardships of the exodus, so frequently told. When the Saints were compelled, by murderous mobocrats, to leave their homes, Nelson's father drove up to the door of their house with a wagon, and said: "Come, wife, come, children; get in and let us go."

They crossed the river, went to Florence, where the family remained while the head of the house started over the plains with the Pioneers, in 1847, leaving young Nelson to act as the man of the household.

When the brave band of Pioneers reached the Platte river, President Young directed William Empey, Luke Johnson, Appleton Harmon and Brother Ellsworth to stop and help an Oregon company of immigrants, known to be on the way, to ferry across the river. The object in view was that those who remained might, in this way, obtain supplies to support the company proceeding westward, when they should return to bring on the main body of the Saints. There appeared to be much danger from hostile Indians, for those four brethren; but President Young told them that if they did their duty, not one of them should be harmed. The Indians would frequently gather up, matters would appear to be exceedingly critical, but the clouds would always disappear, and the promise of the Prophet was fulfilled.

When President Young and company returned eastward, from Salt Lake valley, William Empey went back to Florence with them, and brought his family here to the gathering place.

In 1849, as may be imagined, the Saints in this valley were in straitened circumstances, being barely able to subsist. Brother Empey, Sen., asked President Young if he had any objection to his going to California, to which point the tide of emigration had already opened, that he might raise some means for a start. The Prophet replied that he did not wish him to go, and that if he remained, he would, by the end of the year, have all the money and other commodities he desired. He could not see how this prediction could be fulfilled, but had confidence that it would, so he stayed at home. He established a ferry on north Bear River, at a point

where the westward emigration crossed. The result was that he prospered beyond his most sanguine expectations; and before the close of 1849, he returned to Salt Lake with \$5,000 cash, besides cattle, and a large supply of goods of various kinds.

In 1852, the elder Brother Empey accompanied President George A. Smith to Iron county, to assist in the settlement of that part of Utah. He also took an active part in building up the city of Parowan.

In 1853, Nelson's father was called to take a mission to Great Britain. This left the son in charge of the family. He had been with his father a good deal at the North Bear River ferry, and in 1854, took charge of and conducted it. He was then about nineteen years old.

The father was called back from great Britain, in 1855, to assist in the emigration business, at Kansas, Mo., in which he was quite successful, having accumulated \$2,000, and a large quantity of supplies.

In 1856, Nelson was ordained a Seventy, and he and about thirty others were called to go on an Indian mission, to the White Mountains, a region that, so far as known, had never been trodden by the feet of white men. He was set apart by Orson Pratt, who predicted that his road would be marked out before him, and that the Indians would gather around him. Nelson was the youngest man of the party. As the country to which they were going had never been explored, the question was asked of President Young where it was situated. He answered that they should go to Fillmore and the Lord would provide a way before them. President Heber C. Kimball also gave minute details as to the appearance of the White Mountain country, even to the character of the streams and their courses. He also described the Indians, all having been shown him by vision.

Nelson had learned the Shoshone language, on Bear River, and as he was adjusting his pack saddle, at Fillmore, an Indian approached him and asked where he was going. The answer was given, in Shoshone, that he was going to the White Mountains. The Indian was pleased to find a man who could speak a language with which he was familiar, and said he was from that country. His name was Moqui-chi-ne-ab (Fighting Chief). He at once



agreed to guide the missionaries to White Mountains, and thus the promise of President Young was verified.

The guide was true to his trust, but when the missionaries reached their destination, the Indians, who had never seen a white man before, would flee before the brethren, and they had to run them down to get at them. Many of them, finally, when they found that Nelson could speak the Shoshone tongue, with which they were familiar, would flock around him in large numbers, and the words of Brother Pratt, in this and other respects, were fully verified. The missionaries were absent from home five months.

Directly after their return, Nelson and others were sent to the Elk Mountains Indian mission. Before the party reached their destination, however, the Indians had broken out and made an attack on the brethren, killing one of their number. The others barely escaped with their lives. The party reached home; but as several of the brethren who escaped from Elk Mountains were reported lost, Nelson and others returned to hunt them up. The fugitives had scattered, and one of them was found nearly dead from hunger, thirst and fatigue, being unable to move. He was conveyed to Manti, and, by careful nursing, his life was saved.

In 1857, Nelson and his father were engaged a considerable time hauling supplies to the brethren in Echo canyon.

In 1858, President Young received information that a large body of Indians were stealing horses in Tooele valley. At midnight of the same day, Captain John R. Winder was instructed to furnish one hundred mounted men, armed and equipped, to be at the Governor's office at daylight in the morning. At the appointed time, eighty men were ready to depart to the scene of the trouble, under the command of Major-General George D. Grant.

When they arrived at the point of the mountain, south, they encountered a tremendous snow-storm, so furious that the party had to take shelter in E. T. City, until the downfall abated. The following day, they proceeded to Skull valley.

The captain selected Nelson A. Empey as the messenger to proceed to the main camp, to inform them of the situation. On receipt of the message General Grant ordered the whole camp to proceed and overtake the Indians. They followed their tracks all day, in mud and snow, and found themselves on the Big Desert, in

a heavy snow storm. It obliterated the tracks of the Indians, and it was impossible to follow them further. The company were without food for themselves, or feed for their animals. They retired to the timber and brush, tied up their animals and rested. They returned to camp in Skull valley next day, rested one night, and, on the day following, returned to Salt Lake City, accompanied by two minute men—William H. Kimball and Colonel Joseph A. Young.

In the spring of 1858, Nelson was with Colonel Winder's company of one hundred and fifty men, on Lost Creek, at the head of Echo. The boys who were out on that campaign manifested daring that almost amounted to recklessness. Notwithstanding they had been instructed by Governor Young not to shed blood, they frequently rode up to detached squads of U. S. troops, who appeared to be afraid of them. The Saints had moved south from the city, in the expectation of its being burned to ashes, that it might not be possessed by the approaching hostile army.

Nelson Empey, George D. Grant, Jr., Lucien Ensign and James MacDonald were selected to do express-riding between Provo and Governor Young's headquarters, and other places. In those critical times, this was an arduous duty. It occupied the expressmen day and night, until the return of the Saints from "the move."

Nelson and others were selected to go on a special errand to the Platte. They reached the other side of Little Mountain the first day out, and, when in camp, a messenger arrived with a letter from Governor Young to be delivered personally by Brother Empey into the hands of Governor Cumming, then on his way to Salt Lake City. The selected messenger started on this mission, over a mountain country, early in the morning. After a hard ride, he met Governor Cumming as that official was crossing the Weber river, which was running unusually high, so much so that the water was in the body of the Governor's carriage, and he was sitting in the vehicle with a portion of his lower limbs immersed.

The messenger delivered the dispatch, and received one for Governor Young. The same envelope contained also a document from the President of the United States, in the form of a pardon of the people of Utah for their alleged rebellion against the authority of the American nation.

With the same horse that carried him to the Weber, Nelson

sped to Salt Lake with the important trust confided to him, and, in due time, reached that point. Notwithstanding he was fatigued and almost exhausted, he determined to deliver the message from Governor Cumming into the hands of Governor Young the same night. He reached Provo at 11 o'clock, and, after one of the hardest rides on record, placed the document into the hands of President Young.

The entire distance covered by this faithful and determined messenger was one hundred and twenty miles, a large portion of the ride being over rough and almost mountainous ground.

A remarkable incident occurred as Nelson was riding on that journey as he was rattling along the road, his horse being on the "lope." As he approached the point of the mountain south, he was amazed to behold, in the clear moonlight, a short distance from his right and nearby, a band of about thirty horsemen. They made not the slightest noise, yet the movements of both men and animals were precisely similar to those of tangible beings. Closer and closer they came, until they were so near that Nelson looked into the faces of the men, who appeared to have pleasant facial expressions, and they gazed at him. They glided past and were finally lost to view. In relating this incident, he declared that it was not an illusion, as all his senses were keen and active, and his eyes were not deceived.

When he first looked upon this phenomenon, he was seized with a sudden fear, which, however, soon subsided.

He told President Young of this singular incident. The man of God replied that if our spiritual eyes were open we would behold people just as he had seen them.

During those times an impressive incident occurred in connection with that noble-souled man, General Thomas L. Kane. A letter arrived for him, and President Young, being aware that the General's father had been ill for some time, felt sure the missive contained intelligence of his death.

Nelson was selected to carry the letter to General Kane, who was then on his way east with Governor Cumming, and was camped in proximity to Big Mountain. The messenger reached the camp late at night. He called to the guard, and informed him that he had a message for General Kane. As he reached the fire,

the General arose, with the letter in his hand, and looked at it a moment without opening it, and then said, with deep emotion: "It contains the news of the death of my father." He sat down and, with the letter in his hand, the lion-hearted little man burst into silent weeping, the tears flowing down his face in a stream.

Those who witnessed this affecting scene bowed their heads to hide the sympathetic tears which had arisen to their eyes.

It would be an ungracious omission if an appropriate mention were not made of the widow of Elder Empey. She has the sympathy in her bereavement, of a host of friends. She has been a model wife to her husband. The couple were as one in the true sense of the term. Like her husband, she is sympathetic to an unusual degree, and a host of people are aware of the practical evidence she has given in that direction, her labors in behalf of the needy having been constant and successful.

Salt Lake City, Utah.

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#### DAYS LIKE THESE.

I like the tangled brakes and briers,  
The hazy smoke of forest fires;  
    The misty hills' soft robe of brown,  
    The ravished fields' regretful frown;  
The wrinkled road's unconscious snare,  
The free, unbreathed and fragrant air.  
    I like the wide, unworried sky,  
    The resting wind's contented sigh;  
The rustle of the vagrant leaves,  
The whisper in the standing sheaves;  
    The bud's lament for summer lost,  
    The stinging challenge of the frost.  
The sturdy life of stalwart trees  
Thrills in my veins on days like these.

—Selected..

## THE LEAVEN OF LIFE.

BY ELDER MATTHIAS F. COWLEY, OF THE QUORUM OF TWELVE  
APOSTLES.

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It is marvelous how the changes in modern Christian teachings bear testimony that Joseph Smith was an inspired prophet of the Lord. He declared that the gospel revealed to him would yet revolutionize the religious world. In fulfilment of his words, we may cite a number of doctrines, now accepted by many Christians, which were first taught in this age of the world by that latter-day prophet. When he announced them, they were derided as heresies, by religious ministers. Among those doctrines was the principle of salvation for the dead—that those who had lived and died without the gospel in this life would have an opportunity to receive it in the world to come. In later years, these views were advocated and ably defended by the renowned orator of the Brooklyn pulpit—Henry Ward Beecher, by Dr. Thomas, of the Methodist church in Illinois, and doubtless by many other exponents of modern Christianity.

The law of tithing was revealed to the prophet Joseph, and established as a standing law of the Church as early as 1838. In the practice of this divine law by the Latter-day Saints, they were made light of by their opponents, who said that tithing was but a scheme of designing men to enrich themselves, at the expense of the people. A few years ago, a Methodist gentleman handed me a pamphlet, and remarked as he did so: "This explains one of the strongest doctrines of your faith, and I wish you to read it through." After reading it, I was not a little surprised to learn that it was a strong argument in favor of the law of

tithing. The evidence was brought forth in a clear, convincing manner, from the Old and New Testaments. The recommendation was made that all Christianity should adopt the law of tithing as a rule of faith and practice. This tract was written by a Methodist preacher. Only last year, 1903, the Epworth League of the Methodist Episcopal church of Los Angeles, California, entered into a solemn covenant that they would consecrate one-tenth of all their income, annually, to the cause of truth, as exemplified in the law of tithing.

Explanatory of their views and intentions, they published the following card:

#### GOD'S FINANCIAL PLAN.

Believing that all Christians should systematically and sacredly set aside a certain proportion of their income for the cause of Christ; and, furthermore, that it is the plain teaching of God's word, and his financial plan, that one-tenth of our income belongs to him; therefore, we hereby covenant with God and one another, that we will set aside one-tenth of our income, hold it as a sacred trust and give it for the cause of Christ. That we, who make this covenant by attaching our names hereto, shall be known as the members of the Tithing Band of the Epworth League, First Methodist Episcopal Church of Los Angeles.

Joseph Smith taught, and the Book of Mormon teaches, that innocent children, who die before arriving at the age of accountability, are redeemed by the blood of the Savior. This doctrine was also set down as a heresy, and ministers said that thousands of children were in hell, as a result of somebody's failure to secure for them the baptismal ordinance. This doctrine, denounced in the Book of Mormon as "an abomination in the sight of God," was strenuously taught by one faction of Christians for more than two hundred and fifty years. Now comes the great National Convention of Presbyterians, held in Los Angeles in 1903, and officially discards the doctrine of infant damnation as being untrue, unscriptural, unmerciful, inconsistent and unjust. We are glad to see them make a little closer approximation to the truth. Had they listened and heeded the voice of an inspired prophet, they might have dispensed with this false and cruel dogma three-quarters of a century ago.

In the matter of new revelation, the Prophet Joseph said that if the world would not receive the revelations of God to him for their salvation, that revelations would be given from beneath. At the time of this prediction, spiritualism had not developed in America; but soon after this, the work of spiritual mediums began in New York, through the instrumentality of two young ladies by the name of Fox. Since then, clairvoyancy, hypnotism, spirit-rappings, and all manner of manifestations from that source, have been witnessed by the people. Signs hang over the sidewalks to be read by the passers-by, "Madam ———, clairvoyant. Spiritual communication with the dead for twenty-five cents" (or some other paltry sum). In these spirit rappings, neither the spiritual nor intellectual well-being of man is promoted. No rule of conduct is given, no special mission to the children of God is assigned; and yet thousands, actuated by morbid curiosity and superstition, prefer this to the revelations of God which point the way to eternal truth, and lead men to an understanding of the plan of salvation.

In the matter of men and women being entitled equally to a uniform understanding of the gospel and the enjoyment of the gifts, blessings and powers, Joseph Smith taught, as Jesus did, that whosoever should do the will of the Father should know of the doctrine. All obedient observers of the laws and ordinances of the gospel were to enjoy its spiritual gifts. In other words, no man, or set of men, constituting a ministry, should have a monopoly of the knowledge of God and the possession of spiritual light and power; but these blessings should be had and exercised by the people of God—men and women, old and young—to the extent of their confidence in and practice of his holy word.

Paul described the simplicity of true worship by saying that the gifts of the gospel were distributed among the congregation, so that one might speak in tongues, another interpret, another prophesy, another relate a vision or a dream given him by the Lord; that healings, visions, revelations, gifts and blessings should be enjoyed by all the people. That these blessings have been restored to the earth, and exercised in the Church of Jesus Christ, cannot be truthfully denied by any man or woman acquainted with the facts. That such a condition should exist is coming to be

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admitted by the most thoughtful men of the age. To enjoy these blessings, the recipient must live for them, exercise his own personal faith, and live a pure life. It cannot be done by proxy. Mr. Drummond, in his popular work entitled, *Natural Law in the Spiritual World*, denominates the worship of the religious world generally a sort of deputy worship. The minister is a commissioner to provide spiritual food for the congregation, enough each Sunday to last them one week. The listener he names "the parasite of the pew." On page 339, he says:

Their interest in religion is purely parasitic. Their only spiritual exercise is the automatic one of imbibition, the clergyman being the faithful hermit-crab, who is to be depended on every Sunday for at least a week's supply. A physiologist would describe the organism resulting from such a process as a case of arrested development. Instead of having learned to pray, the ecclesiastical parasite becomes satisfied with being prayed for. His transactions with the Eternal are effected by commission. His work for Christ is done by a paid deputy. His whole life is a prolonged indulgence in the bounties of the church, and surely—in some cases, at least, the crowning irony—he sends for the minister when he lays down to die.

Mr. Drummond points out as a result of this form of worship, spiritual idleness, and says: "Any principle which secures food to the individual without the expenditure of work is injurious, and accompanied by the degeneration and loss of parts," and adds that, "A formal religion can never hold its own in the nineteenth century. It is better that it should not. We must either be real or cease to be. We must either give up our parasitism or our sons." He charges both the Catholic and Protestant world as exhibiting the fruits of this lifeless form of worship, and says, "Who will deny that this is a true account of the natural history of much of modern skepticism?"

The Savior said: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" On page 316 of his work, Mr. Drummond says: "For the strength or weakness of any religious system is best judged from the form in which it presents itself to and influences the common mind."

A proper conception of the gospel, as taught by Joseph Smith, convinces any honest mind, that no inducement can be discovered



in the system which enlists the adherence of the man prone to sin, depravity or idleness. It requires that sincere repentance which demands a complete reform from every evil thought, word and practice. By carefully noting the history of its votaries, no one can long believe in the possibility of maintaining a life of sin, and retaining a membership in the Church. There is that about "Mormonism" which makes it impossible to lose one's self in the body of the whole—to bury his personal identity and life with the masses, and move with the current. Independent of all environments, of all outward safeguards, of all personal friendships, every Latter-day Saint is connected with the powers behind the veil, and this connecting wire is kept uncovered *only by a life of purity and honesty of purpose*. In other words, though a man may sin in secret, unknown to the world, his most intimate friends, and Church members, he cannot hide the fact that something is wrong; the Spirit is grieved and leaves him; his associates in the Church mark the change; and unless repentance and restitution follow, his standing is lost, and he falls by the wayside.

A Catholic friend in Georgia once asked the late Elder John Morgan this question:

"Elder Morgan, do your people confess their sins to the elders, as we in the Catholic church confess ours to the priest?"

It was evening, and the lamp was burning. Elder Morgan placed his hand on the lamp screw and turned down the light, saying,

"Do you see any difference in that light?"

"Yes," said the other, "it is dimmer."

"So on," said the elder, "we can turn it entirely out; and thus it is with our people. If they sin, the light that is in them becomes darkness, and we know it, whether they confess it or not."

The influence of "Mormonism," on the minds and lives of the people, is to unite them on an equal footing, with regard to the things of God; to give them a common interest, common hopes; to uplift them socially, morally, intellectually, spiritually, and in time to make them one in all things. The mere imitation of divine truths revealed, void, as they must be, of the life and heavenly force which ever accompanies the revelations of Almighty God.

cannot implant in the sterile soil of sectarianism the choice seeds of gospel truths, which comprehends divine authority, includes living oracles, and inculcates the principles and ordinances of everlasting life.

The work of the Master is growing, directly and indirectly; the little heaven leaveneth the whole lump. His decrees are firm; his purposes, unalterable; and none can stay his hand. Surely no one can fail to perceive that that which was spoken by the God of Israel to Isaiah, many hundred years ago, is verily true, and literally fulfilled. Said the Lord to the prophet:

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isaiah 55: 10, 11).

Truly, this great work of the latter days is "A MARVELOUS WORK AND A WONDER."

Salt Lake City, Utah.

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### WORTH OF THE FARM BOY.

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Some folks figure out what the farm boy costs, but they do not seem to think that he is worth the raising. But he is! He brings the cows twice a day, the wood for night, and gathers the eggs when we are all tired out from the day's work. Forty times a day he hears the call, "Johnny, run and get the hammer or the auger." And he runs. He never says a word back when folks call him "Bub" and tell him how "no account" boys are. He is a great, big streak of sunshine wherever he goes all over the farm. He knows where all the hoes, axes, saws and other farm tools are. Sometimes people say he knows this because he scatters the tools around; but it is not always so. He keeps the rest of us from getting old. In short, the boy brings back two dollars where he costs a cent. If you do not believe it, just wait till he is gone and see what a hole it makes in the running of the farm. He fills a gap that no amount of money can fill. Instead of figuring how much the boy costs, I think it is a great deal better to think how much he saves.—*Farm Journal*.

## LOOKING BACK.

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BY HON. JOHN M. HORNER.

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[Hon. John M. Horner, of Hawaii, who gave an interesting sketch of his career in the last volume of the ERA, has supplied the editors with two papers, under the above heading. The advice given in them differs from the usual "success" advice in that the author speaks from personal knowledge. What he says, therefore, is of special significance, both in the way of inspiration and history, and will be read by the present generation with deep interest.—EDITORS.]

### I.

Every message sent from the Great Father to earth, for the good of man, since the days of Enoch, has at first been rejected, and its bearer persecuted and perhaps slain. It is so with all truth.

The gospel message, sent through Joseph Smith to the children of men in these last days, is no exception. As soon as the Prophet delivered the message, persecution commenced, his life was sought, and they finally closed his mission on earth by murdering him. Many of his followers have shared the same fate, and whole communities of Saints were driven from pillar to post, from Ohio to Missouri, and there, from county to county, and from that state, into Illinois, from there, to the Mountains. Go they must; hundreds fell by the way, through exposure during inclement seasons, in fact, were indirectly murdered by the mob. Never until they arrived at Salt Lake were they permitted to remain long enough in one place to show what a blessing Heaven intended them to be to man.

When they were forced out upon the plains, their enemies

hoped that they had bidden them goodby forever, and one wise Congressman was reported to have suggested that the government enlist five hundred or six hundred of their ablest men and send them overland to California. But this would-be-wise man did not know the mind and purposes of the Almighty, who was on the eve of waking up the world in a manner he dreamed not of, and who was about to use the despised "Mormons" as his honored agents to perform the work. He has made, and will make the Latter-day Saints great in performing his work, which will attract the wonder, amazement, and even admiration of the world. God is rapidly bringing it about. You don't see it? Listen. He surely awoke the world when he caused the discovery of gold in California, and used the "Mormons" as his principal agents in discovering it. How was that? Brigham Young was the leader of the "Mormon" people—the mouthpiece of God to them. He counseled the eastern Saints to charter a ship and go to California, there make a settlement, and cultivate the soil. They went as directed—this writer was one of them. President Young directed the captain of our company—Mr. Samuel Brannan—to come east in 1847, to meet a company of Saints that would be coming west that year searching for a place to settle. Mr. Brannan went, and met President Young and company near Salt Lake.

Before this, President Young had directed his people to leave Nauvoo and flee to the mountains. They left. The Prophet Joseph had told them, some time before his martyrdom, that they would be driven to the mountains, where they should become a mighty people. When they got out on the plains, a government recruiting officer came to them and requested a company of at least five hundred of their able-bodied men, to go to California, to assist in the war with Mexico. President Young listened, then said, "You shall have them." The number asked for were gathered, and marched to California, and were there discharged.

"Yes," says the objector, "that was creditable and very patriotic, but what had that to do with the discovery of gold in California?" President Young and Mr. Brannan were on the overland trail. Before Mr. Brannan left on his return to California, President Young said to him, If you meet the Battalion boys, tell them none must come home, except they bring enough food to last

them eight months," or words to that effect. Mr. Brannan met the boys on the mountains, and delivered to them President Young's message. The boys counseled what best to do, and decided that those having families, or important duties urging them forward, should go. This counsel was carried out, and those who returned to California applied to Captain Sutter, then living in his fort, where Sacramento City is now located, for employment. The captain had no money; he had plenty of land, and the American river ran through it. The boys informed the captain that their needs were not money, but flour and other food to carry to their relatives and friends in the mountains for the coming year. Sutter said, "If you sow and harvest a crop of wheat, and build a mill to manufacture the wheat into flour, I will pay you for your labor in flour and ponies, after the wheat is ground next year."

A bargain was made. Sutter to furnish the land, seed, farming tools, teams, etc., necessary for plowing the land and sowing the wheat; also tools and teams necessary for getting the logs out of the mountains, out of which to saw the lumber for building the mill and digging the mill race, etc. Mr. Sutter was to board the boys while they were doing the work.

The wheat was sown, the mill frame was up, and the mill race dug. *I saw them. The wheat was growing.* The first water let through the race washed away the loose earth, and left the shining, yellow flakes of gold exposed in the bottom of the race, to which the boys directed the superintendent Mr. Marshall's attention. Thus it may be seen that the "Mormons" performed the physical labor that discovered the gold of California to the world, and there are many living witnesses that can testify to the awakening of the world by its discovery. Not only the continent of America, but the nations of Europe, Asia, Africa and the islands of the sea. The scramble for the precious metals was not in California nor the United States only, but wherever they have since been discovered. It has made the nations and their people more enterprising, and better acquainted with other nations and their people.

If the Battalion boys had not been sent to California, how long would the discovery of gold in California have been delayed? That

is a question difficult to answer, as all the great events and discoveries of the precious metals that followed, in consequence of this first discovery, must likewise have been delayed.

The Battalion boys and ship *Brooklyn* "Mormons," were sent to California by President Young, and by their labors gold was discovered. A great awakening in the world was the result. California soon grew into a noted state, as a result of the discovery. I was the only one of the *Brooklyn* passengers who went into the farming business to stay; after my success, others took hold. Had my crop of 1849 failed, California, no doubt, must have been at least one year longer supplying itself with vegetables, particularly potatoes, as I had all the potatoes that were raised in the territory that year. Had my farming venture failed this year, as it had the two previous years, there would have been no seed for planting in 1850; or had I not been in the territory, how long would it have been before some one would have ventured into the business, are problems difficult to answer. I had been at the business four years before any other person; two were failures, and two successes. After our second crop was produced, others began in the business in a small way. Our third crop wrought wonderful changes in the minds of some. Mechanics, sea captains, lawyers, college professors and other classes, went into the farming business. But only few of them succeeded.

Despise not the day of small things. No one depending solely upon himself and the Great Father for success should despise or shun the day of small things, but "strike out unaided, depend on no other." "Strike and keep striking till you hit the right spot." "Perseverance captures the game." I always endeavored to keep myself employed; when I could not do so, I worked for others. Upon my first visit to Nauvoo, I had a little money, I paid my tithing, and, not finding work elsewhere, I labored at the stone quarry where rock was being quarried for the Temple. I wanted to show I was anxious to be employed. I had some money with me but preferred to work and keep it, than to do nothing and get short. I soon found all the labor I wanted, and in the end, I received four dollars per day.

To show the importance of looking after and husbanding small things, I will relate this fact: In the summer of 1845, I was

boarding with my father, and teaching a district school. In his corn field were sharp corners, and crooks in his fence, leaving a few square feet of land, here and there, which he could not cultivate with his teams. He consented that myself and brother might dig it up and plant potatoes in it for ourselves, which work we did mornings and evenings, so as not to interfere with our daily duties. We did not anticipate much of an income from what we were then doing; but it was exercise, and a good lesson for us. It was the first time we had ever attempted to produce wealth from the elements, working under our own dictation. Little did we think that eight years from that time, we would have raised and sold for gold coin over one million dollar's worth of potatoes, in a strange country, three thousand miles away. Producing wealth from the elements has been our occupation since, and several millions of wealth, besides the one referred to above, has been produced under our superintendence. One hundred and fifty men was about the extreme number employed by us at any one time in California; here in Hawaii, the average has been double that number. The point I wish to make is, we raised some potatoes along our father's fence, dug and buried them to protect them from the winter's frost. They were yet under the frozen ground in January, 1846, when I was ready to start for California. I sold my share of them for five dollars. When I got to New York, I added two dollars to the five and bought a Colt's six-shooter pistol. I was told, "you are going to a country occupied by savage beasts, and still more savage men, so you must go armed to protect yourself."

When I arrived in California, it was in the throes of a revolution. A war was raging between the United States and Mexico. I carried my rifle and pistol wherever I went prospecting, but seeing no one whom I wanted to shoot and no one who wished to shoot me, I concluded my pistol was useless and traded it to a Spaniard for a yoke of oxen, the first animals I ever owned; with them I plowed for my first crop of vegetables in California. From this small beginning grew the large business referred to. Five dollars worth of potatoes in New Jersey was a small capital for starting a large farming business in California, but it had its effect: it helped me to a yoke of oxen. If I had idled away my mornings and evenings, I would have had no potatoes: no potatoes, no five

dollars; no five dollars, no pistol; no pistol, no oxen: no oxen, no plowing and experimenting in 1847 and '48, and perhaps the foundation would never have been laid for the large business I afterwards built up.

A young man starting out to hew for himself a character and his way in the world without assistance from friend, or ready money, must not despise the day of small things. Small remuneration he must be willing to accept, or even no remuneration at all, until better opportunities present themselves; he should be humble enough to pick up, earn and save the pennies. These are his school days; the doing things in a small way may be the means of qualifying him for handling a large business, if it ever presents itself.

The valuable superintendent is the one who understands and works up the details of the business, for if the details are neglected success is uncertain. Had I not saved my small earnings, and endeavored to earn more, it is doubtful that I ever would have been able to prospect in the West, or to pay my way to California. After I got to California, had I been unwilling, or from lack of the necessary qualifications unable, to handle the plow and guide the team myself, and work on alone, under disadvantages and discouragements, I might then have been away from home when fortune knocked; but I was there, ready when she knocked, took hold at her bidding, and went my way rejoicing. After my first success, others followed my plows, worked my teams, planted, harvested and marketed my crops, made my irrigation and draining ditches, built my buildings, fences, etc., as I directed.

My business was large, but I never employed a superintendent. I kept hold of my business, bossed it, and, in fact, was absolute monarch. During my first year's struggles, I worked with my head and hands against great odds; but it was this struggle that made possible my after achievements which, as elsewhere stated, proved, perhaps, the most prosperous farming venture, from so small a beginning, in so short a time, ever known in the United States, up to that time.

It must be remembered that the wealth referred to above was all produced from the elements, by subduing the earth and making it yield up its treasures to us. This may encourage some young men, who are compelled to work their own way in the world, not



to wilt down and think themselves paupers. If you have health, strength, youth and intellect, at command, you are in possession of the most valuable earthly blessings possessed by man. They are blessings that scores of people would willingly pay you a million dollars for, if you could deliver the goods. Fortunately, this kind of wealth cannot be delivered, if sold: and if you properly use it, every earthly comfort is within your reach. Don't be afraid of working yourself to death. "Rust consumes faster than labor wears." If hard work of head and hands were killing, I should have been dead twenty five or thirty years ago, instead of now being quite a man in my eighty-third year.

Young man, husband your present wealth of physical, mental, and moral strength; don't destroy nor waste them by smoking, chewing, drinking, gambling, idleness or other dissipations. To gratify these evil habits will consume your time, health, strength of body and of mind, and your acquired wealth. When you gratify them long enough, you will then, in truth, be a self-made pauper, of no value to yourself or to the world.

Paauiio, Hawaii.

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### THE GREAT QUESTION.

Is it true that I am a sojourner here,  
That this life's a prelude to a happier sphere?  
Then tell me, O Father, from whence am I come,  
And why am I here, and where is my home?

Are you watching the work you have giv'n me to do?  
And, when it is done, will I come back to you?  
The more earnest my toil, will it sooner be done,  
Enter into my rest, and the victory won?

Could we understand what the future life is,  
Perhaps we would not be contented with this.  
Our hearts would be lured by the rapturous view,  
And we'd long to go hence, if we only knew.

As wanderers here, we oft walk alone,  
But there, over there, we shall know as we're known.  
Evolution's a law that is stamped on the soul,  
And the good will progress while the ages shall roll.

—J. H. WARD.

Salt Lake City, Utah.

## A PARTING OF THE WAYS.

BY JOHN H. EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY.

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We had been talking about the severe mental and moral struggles that must have gone on in the souls of many of the Saints, in the early days of the Church, on account of their religious convictions, and several stories bringing out the severity of these conflicts had been related by various members of the party. This one had been dismissed from a good position, as soon as it was known by his employer that he had joined the "Mormons." That one had been forsaken by his wife and children, directly the ceremony of baptism was performed, and was never permitted to see them afterwards. Another had been driven from the home where he had spent his childhood days, and told never to cross the threshold again, as long as he claimed connection with that "wretched faith." And so it went.

Then an old gentleman, who had thus far taken no part in the conversation, but who, it was observed by every one present, had been deeply interested during the evening, drew his chair forward in the circle, and began the narration of a personal experience which, I am sure, no one that heard him that night can easily forget.

He had one of those fresh, youthful-looking complexions that one not infrequently sees in the well-preserved old persons hereabouts, a massive, clean-shaved countenance, with a great Roman nose, noble and refined features, all looking out kindly upon you from a quantity of wavy, snow-white hair. As none of us had ever met him before, and as, moreover, he promised to be a storehouse of strange experiences, we hailed him with delight as one of our story tellers.

"Coming into the Church," he began, "is not the only thing that tried our mettle in those days, though even that was enough,

as I have had ample occasion to know. But it was often a harder test of character to stay in after we had joined."

He paused as if to collect his thoughts, and his face lighted up with the remembrance of what he was about to say.

"It was in November, 1838. Joseph and Hyrum Smith, Sidney Rigdon, Lyman Wight, George Robinson, and I, were imprisoned in the Old Block House, at Independence, Missouri. But before you can understand the nature of the circumstance I am going to tell you of, I must explain how it was that we came to be there.

"The Saints had been in Caldwell and adjacent counties only a little while, that is to say, about two years, when trouble broke out between some of the 'Mormon' settlers and their 'Gentile' neighbors, over something or other connected with a political election. It had been our custom to vote pretty much together—we had to, in order to preserve our civil rights. At any rate, the first thing we knew, the whole 'Mormon' community was involved in the difficulties, and large bands of former mobocrats, armed and officered, for the most part, at the expense of the state, were going from one settlement of the Saints to another, commanding the people to leave instantly on pain of death. And if any of the brethren were bold enough to question the authority of such an unusual proceeding, they were shot down, without warning, like so many offending dogs. This was how it happened that men, women, and children came running from every quarter to Far West for protection, till the little city was so over-crowded that we despaired of ever being able to care for them all; for in few instances had they been given time to get their property together before their flight.

"One evening, just at sunset, we saw, about two miles to the south, a long line of cavalry, with a train of baggage wagons, advancing towards the city. At first we took it to be some of our own men returning from an expedition they had made to render assistance to a neighboring town sorely besieged by a mob. But we were soon undeceived. It was a large army under the command of General Lucas coming, as he said, to expel the 'Mormons,' or give them to the edge of the sword. The army continued its march until it arrived at Goose Creek about a mile away, where it encamped for the night.

"We determined that, if attacked, we would offer as vigorous a defense of our property, our families, and our lives, as it was possible for us to give. So we organized as best we could, placing in command some militia officers, of whom we had a few among us, in collecting all that we could find in the shape of fire-arms and ammunition. We spent the whole night in throwing up a breastwork of building-timber, logs, rails, floor plank, and earth. By morning, therefore, we had fortified the whole of the side towards the army, as well as a considerable part of the east and the west side, making in all about a mile and a half. All this labor and precaution, however, were of no avail, for the battle which we all dreadfully expected on the morrow fortunately never took place at all.

"In the afternoon of the following day, George M. Hinkle, a 'Mormon' colonel of the militia who had taken charge of our men, and who had been in secret conference, with the mob officials to see what arrangements might be made to bring about peace, brought word from Lucas requesting six of the leaders of the Church, whom he named, to come to his, camp, and assuring them that as soon as peace negotiations were entered into they should be released. The six men already named were those called for by the general. We hesitated to trust our lives to one who openly boasted his wicked intentions towards the 'Mormons,' but as there was no other alternative, and as Hinkle had pledged his honor that no harm was intended, we consented to go with him to the camp.

"'General Lucas,' said the colonel, as we approached the outposts where the mob commander was stationed with a guard of several hundred men, 'these are the prisoners I agreed to deliver up.' We had been treacherously betrayed, and our cause was lost. With a flourish of his sword, Lucas ordered his men to surround us. One entire brigade were dressed and painted like Indian warriors, and so they deemed it proper to imitate their savage prototypes in other respects also. They yelled, they danced about us, they cursed, they exulted fiercely, as if they had won an honorable victory. Victory indeed they had obtained; for our capture meant that the city would be exposed to the fury of these violent and intractable men. They taunted us for our simple, trusting nature; they thrust their guns into our sides, and bade us prophesy

what awaited us; they swore and blasphemed in the most shocking manner.

"Presently, under a strong guard, we were taken to the main camp. Then followed a night of horror which it is impossible for me to describe. We lay out on the ground under the open sky amidst a heavy rain, listening to the same profane and threatening language that had offended our ears upon first reaching Lucas's guards, varied, however, by lewd tales of outrages which the narrators had perpetrated upon the 'Mormons.'

"Meantime a court martial was, being held, at which we were tried for 'treason, arson, robbery, theft,\*and a dozen other crimes against God and man, whose very names, to say nothing of the acts, some of us had never heard. The council was composed, we afterwards learned, of seventeen preachers of various sects, and a number of the principal officers of the army. They were in session all night long. There were moments from hour to hour as the night dragged on, when we could hear what was taking place, for we were within earshot of where they met. There were dissenting voices, judging by the length of the session and the tumult that we heard every now and then. After midnight, when the guards became less boisterous and the voices in the tent grew louder, we caught an occasional word. In an agony of suspense we listened to the deliberations of this unruly gathering. Our grief was increased when we recognized the voices of some of those who had been our warmest friends and brethren. This was the service, evidently, by which they paid for their security and freedom. Little by little we gathered the terms of our sentence. It was, that at eight o'clock in the morning we were all to be shot on the public square at Far West, in the full sight of our friends and families. When, towards daybreak, this last detail of the sentence was added, we distinctly heard General Doniphan's voice saying angrily:

" 'I wash my hands of this whole business; it is nothing if not a cold-blooded murder; and I will withdraw my entire brigade if any attempt is made to carry it out.'

"Soon after this the court broke up, and we were informed, by Doniphan himself, of the sentence that had been passed upon us, though he said nothing about his own feelings and stand in the

matter. Such was the character of most of the men into whose power we had fallen that we entertained no hopes whatever that the sentence would not be executed, but our souls nevertheless were possessed of an indescribable peace.

"Not long after daybreak we were hurried to the public square, where this sentence was to be executed. Special pains had been taken to notify the inhabitants of Far West of our fate. The ruthless messengers had manifested a savage delight in describing to our families the minutest details of our calamities and approaching death. All those brethren in the city who had borne arms were deprived of them, and then sent away lest they might interfere with the plans of the mob. Then there followed such a scene of violence and outrage as I had never looked upon and wish never to see again.

"The men who owned anything in the city were brought forward and forced, at the muzzle of the rifle, to sign away their property to these plunderers for the purpose of defraying the expenses that might be incurred in banishing them from the state or putting them to death in case they offered any resistance. And each one, as he performed this melancholy task, was warned that he need not utter any complaint, nor look as if it were a disagreeable duty!

"Half an hour was then given us in which to part with our families and friends, preparatory to taking a journey to Independence, a decision which had been privately reached and kept from every one except us and those in charge. For the sentence of death passed upon us was not put into effect, partly because of the disaffection of Generals Doniphan, and Graham, on account of its harshness, partly because the jealousy of Lucas would not permit General Clark, whom he knew to be on his way to Far West, to reap any of the inglorious honors of the war.

"Under the guard of three soldiers, I went to my home where I beheld a most lamentable sight. My wife lay in bed of a fever, with an infant at her breast and a little girl of six by the bedside. Thrown across the foot was a woman who had sought the shelter of my hut to endure the pains of maternity. At sight of me my wife burst into tears. I endeavored to console her by assuring her that I should not suffer the death that my enemies had so

much hoped for; and bade her, as I kissed away her tears, to try to live for my sake and the children's. Embracing my little ones, I hastily withdrew to open the flood-gates of my own grief. I went immediately to Wilson, who was to take us to Independence, and described this condition of affairs; but the flint-bearded officer answered me with a volley of curses and an exultant laugh.

"But the scene I looked upon next, as I walked to the square, was even more heartrending to those immediately concerned than mine had been to me. Joseph and Hyrum were indeed permitted to see their families, but not to speak with them. They yearned to administer a word of consolation to their terrorized wives and aged parents, and to assure them that this monstrous sentence of death was not to be carried out. But only the mute language of the eyes was permitted, and the silent pressure of the hand. I have always remembered with peculiar sensations this picture of affection struggling to repress its overwhelming grief and anguish at parting.

"After this, we were conducted to Independence, a distance of sixty miles, being exhibited along the way by General Wilson as honorable trophies of war and exposed to the jests and insults of the curious multitudes as they thronged the way.

"Arrived at Independence, we were put in the Old Block House under guard of only one man, who seemed not the least concerned whether he performed his duty or not; for by this time, it seems, Wilson and others in charge had become ashamed of their conduct in this illegal proceeding; but did not know how to get us off their hands without creating a fresh outbreak of hate on the part of the masses of anti-'Mormons.' So they put us here under these slender restrictions, hoping that we might make good our escape, thus freeing them from any odium that would otherwise attach to them.

"This, then, is how we came to be confined in the Independence jail.

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"On one of those lonely nights, spent under these circumstances, I awoke suddenly from a sound sleep. The fire had long since died out, and everything was as still as death. I struggled in the gathering dawn to distinguish objects in the room. For some time I was unable to tell where I was. My eyes fell upon

my five companions sleeping beside me on the floor, like myself, with all their clothes on, their heads pillowed on blocks of wood. Then I recalled with horrible distinctness the scene which I have tried to describe to you. And as the combined force of them all rushed upon me, I said to myself,

“Why should we be treated thus? Why cannot we obtain our freedom?”

“Freedom!”

“The very word thrilled every part of my being; for the Revolutionary blood that I inherit ran still hot in my veins.

“Suddenly a new thought struck me. What if I should try an experiment to see just what I might do. There would be no harm done, at any rate, and some good might come of it.

“I looked around me to see if my companions were awake. They were still breathing deeply. I arose and tiptoed across the room to the door. It was unbarred. Opening it, I looked back at my brethren. They had not been disturbed. I stepped out into the open air. The snow was falling heavily. So much the better, I thought, for I shall not easily be discovered.

“I passed on eastward through the town; slowly at first, as one who would take a morning walk. No one had seen me. Then I increased my pace. I ran. Still I had not been observed. For a mile and more, I continued to run at a rapid rate. I stopped all out of breath, in the midst of a small grove.

“It had not occurred to me, before leaving my prison, that such an act might place me in a position where I would be tempted, perhaps beyond my strength. But now that I was here, thoughts of freedom beat high in my breast!

“I am complete master of this situation, I said. I might go or stay, as I please. There is nothing to hinder my escape.

“Our hearts are so constituted that, in strong temptation, the right always speaks out first. It may be in such a faint voice that we will have to listen close in order to hear it. Such was the case with me at this time. For I remember distinctly that my first impression was that it would be wrong for me to try to escape. But then it passed so quickly over me as to make only a slight mark. So I began to reason—something that is always dangerous in temptation.



"I knew the way to the Eastern States, having several times covered the distance, once afoot. Could I not, therefore, flee thither, send for my family, make myself at home, and live in peace and happiness? My heart beat faster at the thought. This idea gained strength as I dwelt upon the danger to them if they remained where they were. My imagination pictured ourselves already occupying the neat little frame house, with land enough for the cultivation of what our small needs might demand, which I had labored so hard to erect, during the days of my bachelorhood, before I joined the Church, and which I had foolishly sold almost for a song, in order that I might be with the Prophet and Saints in New York. I took the more pleasure in this thought because I had heard that the place was for sale, the family that had occupied it having emigrated westward. What a quiet and prosperous life we might lead in this home, free from all fear of mob violence!

"But what of my religion if I succeeded in getting away? For eight years now I had been closely associated with the leaders of the Church, and, since the organization of the quorum of apostles, I had been one of them. And during all this time I had established no small reputation as an enterprising missionary, having carried the gospel into almost every part of the United States and Canada. Moreover, I took conscious pride in the strength of my testimony of the Truth. 'Mormonism' had penetrated every part of my being, and I could as easily live without some of the vital organs of my physical body as I could without the spiritual sustenance for my soul, that I got from my religion. Nothing was therefore further from my mind, I persuaded myself, than to abandon my faith. I had as lief deny my own existence as my testimony of the Gospel. All that I contemplated was a suspension of aggressive work. I should not be an active missionary. I should attend no meetings of the Saints. I should have no duties to perform in connection with my calling in the priesthood. Indeed, where I was to live, I should not be known at all as one of the despised 'Mormons.' But I should still believe in God and in the divinity of the Book of Mormon. I should still know that Joseph was the prophet of the Lord. I should continue my private religious devotions. The only difference, therefore, between my past and my

future conduct, so far as my religion was concerned, would be outward rather than inward, in appearance than reality.

"It was clear, then, that, if I escaped, there would be peace, happiness, prosperity; and if I should not escape, there would be —what?

"I was in the hands of my pronounced and inveterate enemies, who had sworn to have my life and the lives of those who were with me. It was true that I was in tolerable circumstances now; but I had heard that we were to be given into the hands of those who would have no scruples in working their will upon us. I knew that I had committed no crime against any law, human or divine. But what had innocence counted in the past? Had innocence been the only guarantee needed, I should not have been in my present circumstances debating with myself as to whether I had not best regain my freedom by running away.

"In a day or two, I had heard, we were to be conducted to Liberty for trial before the celebrated mobocrat judge, Austin King. And I shuddered as, in imagination, I looked upon the distorted countenance of this second Jeffries shouting sentences of death at his unhappy prisoners for confessing their belief in the literal fulfilment of Daniel's prediction concerning the personal reign of Christ on the earth. I had been present on more than one occasion when some of the brethren were sentenced by him to long terms of imprisonment, and even death, without so much as permitting them to open their lips in self-defense; whose very witnesses, in fact, after coming, upon subpoena, the distance of a hundred miles to testify, were summarily clapped into jail for the crime of presuming to say a word in behalf of their friends. And before this inexorable judge we were to be tried for our lives. Surely, unless the Lord intervened, there would be no escape from the clutches of this cruel monster.

"At this instant I recollected a prediction that Joseph had made privately to his fellow prisoners. He said that however much we might suffer while in the hands of our enemies, our lives should be spared. I firmly believed that this prophecy would be fulfilled. But though it gave us our lives, it did not insure us against extreme suffering; and there is a sort of suffering which is worse than death. Indeed, there was a strong implication in the prophecy

that we should have a great deal to endure. Besides, this was only a promise that our lives should not be taken during *this* imprisonment. It said not a word of the future. I guessed and feared what that future held in store for the despised 'Mormons.' Had not scores of helpless men been shot down by the mob for venturing to doubt the legality of the means by which they were stripped of their property and their rights? Had not nineteen persons been just murdered at Haun's Mill under circumstances of the utmost cruelty? And had not the governor of the State issued a decree of general banishment and death against the Saints in Missouri, which the army was even now executing with singular brutality? It was all but certain, therefore, that, if I escaped long imprisonment or death, I should only fall into calamities and dangers more perilous. Poverty, persecution, perhaps death,—these would be my fate, if I did not take advantage of this opportunity.

"I was persuaded, moreover, that there was a kind of divine approval in what I was about to do. Nay, I was convinced that God had, in a sense, actually prepared the way. How else could I account for some of the circumstances that attended my escape thus far. I had been awakened suddenly by a noise. Why had not the others been disturbed also? And the time—had not that too been the most favorable? It was just at daybreak. Had it been either half an hour before or after, I should not have been able to leave the jail. Then, besides all this, the snow had been falling heavily all morning; so that, if it were desirable to recapture me—which I had no doubt of, now that I had left the house—it would have been impossible to do so, for every trace of my foot-prints had been long since obliterated. How could such a fortunate combination of circumstances be accounted for other than by a reference to a divine arrangement?

"My mind was made up, then. To go forward was freedom, to go backward meant persecution and suffering and very probably death. And in the former I had the divine sanction.

"There was a momentary pause in the storm. I stepped to the edge of the wood and gazed in the direction of Independence. Not a soul was in sight. I ran through the grove to the other side. The way there was equally clear.

"Mechanically, I walked back to where I stood before. The

storm began again. I sat down on a wet log. I watched the big heavy flakes, as they fell to the earth and lost themselves in the white mass already gathered there. I put out my hand and watched one and then another flake fall upon it and melt instantly away. The wind began to blow. Soon there was a perfect hurricane, and the snow whirled in every direction.

"Still I did not go.

"I got up and paced nervously back and forth under the swaying trees. I was extremely miserable. I pressed my hands to my temples. The veins there throbbed as if they would burst. Beads of sweat stood out on my forehead. I sat down again, but got up instantly. I felt as if I would go mad. I was in mortal agony. I was unable to think. My mind was in a stupor.

"Why did I not hurry away and secure my freedom?

"To this day I cannot tell what it was that started my train of reflections again. We never know just why, in any given condition, the mind constantly recurs to the same idea. But such we know to be the case. I have always believed that in my extreme mental anguish I suddenly lost self-consciousness and fell to the ground. At all events, I found myself looking once more into the depths of my soul for an answer to the question as to whether I should go.

"My former doubts returned.

"What possible justification could I offer to myself—I did not think of any one else—for leaving my bosom companions in the hour of peril? I recalled that when Hinkle had betrayed us into the enemy's power I was one of the loudest to denounce his perfidy. And here I had been meditating a similar act of treachery! Nay it was worse; for I had been intimately connected with my brethren, knew their goodness of heart as few others did, and would, by this act of desertion, expose them to a fresh outburst of rage on the part of their enemies. I felt a blush of shame distinctly pass over my countenance as I compared my own treasonable thoughts with the frequent manifestations of supreme love and devoted friendship on the part of my beloved leader.

"And I had been selfish and base enough to create visions of peace and happiness for myself and family away from my people! I had been on the verge of placing an insuperable barrier between

their prosperity and mine! Peace and happiness, indeed, thought I. What peace could there be for him who could sever in a moment the most sacred ties of brotherly love, ties that had been cemented by common affliction and peril? How could I have stooped to such baseness as to imagine that my soul, even in this life, should know peace and quiet, at such a terrible sacrifice? Like Cain, I should be a vagabond in the earth. My perfidious act of apostasy would haunt me like ghosts of the night. Follow my Savior when the way was one of pleasantness, but abandon him when it was encompassed by dangers? And the words of this same Jesus rang in my ears: 'He that will seek to save his life shall lose it; but he that will lose his life for my sake shall find it again, even life eternal'! How great would be my punishment, I reflected, were I to turn my back upon the work of the Lord, at the moment of its extreme peril! The thought that I could cease active toil and still retain the sacred peace which only this very labor gives, was now unthinkable. My very security would serve only to remind me of the dangers that inveighed against the peace of my people. The greeting that I should receive from the Gentile neighbor, who knew not that I was a 'Mormon,' would fill me with unspeakable remorse and shame at my base desertion. Every sermon I heard would proclaim my cowardice for suppressing my real convictions of the truth.

"And I fell to berating my wicked intentions. My lips instinctly formed the words: Selfish, Coward, Apostate. These were hissed at me as if by some one without. I despised myself for harboring such treacherous thoughts.

"'No!' I fairly shouted; 'never will I forsake my brethren and expose them to danger! Never will I abandon my highest conviction of the truth! I will go back to my conscience and my people, though immediate death should be the inevitable result.'

"I fell upon my knees and thanked God for preserving me from this terrible temptation.

"When I arose, a supreme joy took possession of me, such as I had not known since I left my prison an hour since; and I distinctly heard the whispering of a still small voice:

"'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

\* \* \* \* \*

“‘Where have you been?’ asked Brother Joseph and the guard of me as I entered the house.

“‘Oh, out for a little exercise,’ I answered.

“And a smile of incredulity passed over their faces, as they observed how wet my clothes were. But they never suspected from my happified countenance the struggle through which I had passed.”

Salt Lake City, Utah.

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### THOUGHT WAVES.

*(For the Improvement Era.)*

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I wonder if beautiful memories  
Of dear ones of long ago,  
Come borne on the wings of their loving thoughts,  
Because I have loved them so?  
Some telepathic or message wave  
They waft o'er the bounds of space,  
That brings me the tones of an absent voice  
And joy of an absent face!

For often I think of the golden hours  
Long hidden in memory's haze,  
And think of the friendly and cherished ones  
Beloved in my youthful days;  
And silently, softly, one seems to come  
Across from the mystical land,  
Renewing the glow of an early love  
And touch of a vanished hand!

So, ever these beautiful memories,  
Of dear ones of long ago,  
Are bringing the forms of my loved to me,  
Because I have loved them so!  
And oft they return from the vanished ones  
Who entered their heavenly rest,  
And bring me the dear, sweet thoughts again  
Of those I have loved the best.

Payson, Utah.

—J. L. TOWNSEND.

## WIT AND HUMOR IN THE MISSIONFIELD.

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### *Introductory.*

No one can mingle with the Latter-day Saints in their social gatherings and not be struck with the variety and raciness of the anecdotes which the elders have to relate of their missionary days. These may not always be told with the art and grace of the trained story-teller, but there is always a point and an originality that can hardly be lost on any person not totally lacking in the pleasant faculty of humor. And this is not at all surprising when we consider that so many thousands of our men have been on missions, that they mingle with all sorts of people, in various situations of life, and that, with a tolerable share of American love of fun, they have abundant opportunity for observing ludicrous phases which would be possible under no other conditions. Hence, these missionaries come home, from a two or three years' mission, laden not only with a wealth of experience that broadens their lives, but also with a fund of anecdotes that serves to cast sunshine wherever they go.

These facts it was that suggested this new department of the IMPROVEMENT ERA. It occurred to the compiler that an attempt to rescue such of these witty and humorous narratives as he might be able, from the narrow circles into which they brought their smiles, not to speak of the oblivion which would otherwise overtake them, would be at once a service to our home literature, and a source of amusement to the readers.

It is perhaps needless to add that not all the jokes will be on "the other fellow." A good many of them will be on the missionary himself. But they will be none the less witty or humorous on that account. Where so many young men go on missions, some of whom are altogether without the necessary training, it is not unreasonable to suppose that they make mistakes. It is partly these errors, where they are witty or humorous and not otherwise objectionable, partly the humorous situations revealed in missionary life, that will constitute the subject-matter of the brief anecdotes published under the title, "Wit and Humor in the Mission-field."

In view of the difficulty of collecting this material, a pressing invitation is extended to all who have been, or who are now on missions,

whether in a foreign country or the United States, to contribute anything that would be suitable for these pages. And it might be added to those who are not accustomed to write for publication, but who nevertheless have something to say, Don't neglect to send in your contribution for this reason; but write your story in your own way, send it in, and the writer will do the rest. This department of our magazine can be made very entertaining if the elders who have done or are doing missionary work will aid in collecting such material as may be needed. No names, as a general rule, will be published in connection with anything given in this place, but the correspondent's name must accompany each communication.

### *Timidity or Mind-wandering?*

Those who have themselves been youthful, timid, and inexperienced missionaries will be able to sympathize with the elder of whom this story is told:

Two elders were laboring in Scotland, one of whom was so new to outdoor preaching that he had successively prevailed on his companion not to ask him to participate in any of the services. This had been carried to a point where it was clear that a start would have to be made some time. So one evening, the elder of the two, having as usual opened the meeting with prayer and also preached the sermon, called on his companion to dismiss. With a nervousness that almost overcame him, but with sublime courage, nevertheless, the young man stepped up to the large and expectant crowd and—*asked the blessing on the food!*

### *A Sign-seeker Satisfied.*

Wherever the "Mormon" elder goes proclaiming that there is no reason why miracles should not be performed in the Church today, he is asked, "Give us a sign, perform a miracle, and we will believe;" and some missionaries have a unique and effective way of answering this ancient and absurd demand, as the following will show:

An elder, in the early rise of the Church, was asked for a sign by one of those bold and knowing individuals who speak for the crowd.

"What kind of sign would be the most convincing?" asked the missionary in a quiet and self-possessed tone.



"Oh, any physical demonstration. I'm told that old man Thompson, when he lived here, years ago, before we was born, had an arm put on that a machine had pulled off. Something like that would suit us." And the speaker took in the crowd with an incredulous grin.

"Will some one get me a large knife?"

A knife was brought.

"Now," said he, addressing the spokesman, "strip your arm to the shoulder, and I'll perform a miracle for you."

"What'll you do?"

"Cut your arm off before this crowd, and put it back again."

"No, you won't," was the reply. And the wonder-seeker slipped away in the crowd.

### *They Understood Anyway.*

Several elders in the Pacific Islands were enjoying the luxury of an out-door bath. Most of them were new-comers, and had therefore, just begun the use of native language with its similarities of sound and wide differences of meaning. It chanced that while they were in the midst of their plunge, three dusky maidens came along and, sitting down on the beach, began combing their hair, meanwhile viewing the spectacle of the bathing missionaries.

"*Haere mai! haere mai!*" shouted one of the new elders, gesticulating wildly.

The girls answered with a peal of laughter, and shortly afterwards began to leave.

You'd better say, *haere atu* instead of *haere mai*.

The young man had been calling out "Come here!" for "Go away!"

### *A Matter of Evidence.*

A Methodist preacher and a "Mormon" elder were debating before a large audience in England, in the early days of the Church. The elder had closed with a testimony to the divine mission of the modern Prophet and the truth of "Mormonism." He knew, he said, that "Mormonism" was true, as well as he knew that he was ad-

dressing that congregation; and he could not know anything more positively and certainly. The minister arose and began to put objections.

"I should like to ask the elder a few questions," he began, "How does he know all this so surely? Does he know it by the evidence of sight?"

The elder said he did not.

"Do you know it by the evidence of hearing?"

"No."

"By the sense of touch?"

"No."

"By that of taste?"

"No."

"Then you know it only by the evidence of feeling?"

"Yes, sir."

"Here is a man," said the preacher, turning to the audience, "who comes to us with the statement that he knows as well as he knows anything, that 'Mormonism' is the only true church; yet when we come to inquire, his assurance is based on the testimony of only one of the five senses—that of feeling." And he went on elaborating on the "absurdity" of such a claim.

The elder knew that he must answer this in some manner, and the simpler the method, the better. So he slipped a bent pin on the minister's vacant chair, and listened attentively to the rest of the argument.

At the conclusion of his speech, the preacher sat down, but rose with more speed than grace, demanding of the "Mormon" elder why he had resorted to such a childish trick.

"Why, what's the matter?" asked the elder innocently.

"What's the matter!" shouted the priest; "you know very well what the matter is. What did you put that pin on my chair for?"

"How do you know that I put a pin there? Did you see me do it? Did you hear it? taste it? smell it?"

"No; but I felt it!" was the retort.

The elder turned to the audience and said: "Here is a man who would have us believe that he knows that I put a pin on his chair, when he has only the evidence of a single one of the five senses! And he dilated upon the 'inadequacy' of the evidence.

## TOPICS OF MOMENT.

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### *The Siege of Port Arthur.*

The siege of Port Arthur will be handed down to history as one of the most desperate struggles of modern warfare. The Japanese permit so little of the details of the siege to be known that the history of the struggle cannot be given until the war closes. Now and then, incidents appear in the press that indicate the great destruction of life and the desperation with which the work is carried on. Now that the Japanese are so near the main fortifications, headway can be made only by means of tunneling; and these tunnels are built in a zigzag course so that the Russian guns cannot reach the trenches.

The two contending powers are now so close to each other by means of the counter tunneling of the Russians that hand to hand combats frequently take place, and the Japanese and the Russians are fighting from the trenches. It is said that they are so close that they even throw red pepper at one another. At night the Russians lay mines into which the Japanese often dig with the most disastrous results.

A Russian who escaped from the beleaguered city gives following sickening picture of the intensity with which the enemies are grappling one another: A Russian and a Japanese had been wounded and left during the night on the battle field in close positions to each other. They struggled towards each other, and in their wounded conditions began a hand to hand encounter. From the appearance of the blood-stained ground around where they lay, they had evidently struggled ferociously with each other. In the morning when they were found, the Jap's teeth were embedded in

the neck of the Russian, while the latter's thumbs were in the position of gouging out the Jap's eyes.

There is some indication of a restlessness among the Japanese at Tokio, over the delay in capturing Port Arthur. General Nogi, who is in command of the beleaguering Japanese forces, is a general of high reputation. No doubt he is doing all he possibly can to avoid unnecessary destruction of human life. Port Arthur is one of the best fortified encampments in the world, and its fall, if the Japanese take it, will be one of the most brilliant feats in the annals of war.

#### *New Manchurian Army.*

A second army for operations in Manchuria has been ordered organized by the Czar. Mobilization is now going on, and it is said three hundred thousand additional men will immediately be placed in the field in the far East. The completion and opening to traffic of the around Lake Baikal railway, September 25, will greatly facilitate the despatch of these new troops, and aid in more readily than heretofore providing the army with supplies, especially during winter, when the ice prevents the passage of the lake transports. The Czar retains Kuropatkin in command of the first army, and has appointed General Gripenberg to command the second. This latter general is sixty-six years old, and gained distinction in the defense of Sebastopol, in the campaigns of Turkistan, and in the war with Turkey.

#### *The Prince of Piedmont.*

To the King of Italy, Victor Emmanuel III, has just been born (Thursday, September 15, in Rome,) an heir to the throne of Italy. Some speculation and agitation have been indulged in as to how this new heir to the throne should be designated. Should they call him the Prince of Rome, a title that would indicate that he was to be the King of Rome as well as the King of Italy?

In 1870, the King of Italy took the Kingdom of Rome from the Pope, and formed a united Italy. The Popes have chosen since then to regard themselves as prisoners in the Vatican, as a protest against the occupation of the City of Rome and the accompanying strip of country running in an easterly direction across Italy. The

question of Church and State, therefore, in Rome is, perhaps, the most acute question of that character to be found anywhere in the world. Wherever the religious influences are strong enough, Roman Catholics are prevented from taking any part in the elections of parliament, as a standing protest against the occupation of the Holy City by the King of Italy.

The anti-clericals, as the extreme opponents of the Pope are styled, urged that the heir to the throne be styled the Prince of Rome. The clericals, or religious adherents to the Pope, would have regarded such a designation as a slap in the face of the Pope. It is gratifying that the King avoided such unnecessary antagonism, and styled the new born heir the Prince of Piedmont. Piedmont is the birth-place, in northern Italy, of the present reigning house in Italy.

The leading countries of Europe, today, England, France, Germany, and Italy, have their heart-burning questions of Church and State. In some instances, anti-religious sentiment has reached a higher mark than it has ever been known to reach heretofore in the history of the world. Conservatism is called for among the contending parties to this great question.

#### *Senator Hoar.*

The death of Senator Hoar has removed from public life one of the most conspicuous characters of our national legislature. He had been in public life for thirty-five years; and during his office as senator, he was among those in the front rank of that body. Massachusetts was always proud of the Senator's great attainments. Though a strong partisan, he was nevertheless a free-lance whenever his party committed itself to a policy he could not conscientiously accept.

During our recent period of expansion, he was strongly opposed to our policy in the Philippines. While his own state might not endorse the Senator, in some of his digressions for conscience sake, Massachusetts always made due allowance for the individual liberty of Senator Hoar, without ever a thought of removing him from his office because of his independent action. His services to the country were too great, and the state was too proud of the distinctions he had won to ever listen to any suggestion that he

was not in harmony with a considerable proportion of his constituency.

Senator Hoar was one of the most learned men in public life. He loved books, and while a book-worm, he was never without opportunity or ability to apply what he read to the needs of innumerable cases at hand. His love of the classics had made him a refined thinker, and elegance of expression found its highest flow in his public addresses.

There was a striking feature of the Senator's life in the truth that every day his mental powers grew stronger. His last addresses were more eloquent than any that preceded them. There was no distinguishable lapse in memory. His fund of knowledge was just as completely at his bidding in his last days as in the prime of life. In scholarly attainments, he had no equal in the United States Senate, and such a distinction was no discredit to a large number of eminent men in that body.

During his entire public life he always commanded the greatest deference from political friend and foe alike. He was always lofty in the position he took. Not one word of distrust has ever attached to his public service. He died a poor man who has handed down to posterity a great treasure of learning and high-minded public service.

#### *Harcourt, Bismarck and Bartholdi Dead.*

On Saturday, October 1, in Muneham Park, near Oxford, England, Sir William Vernon Harcourt, one of the greatest leaders of the Liberal Party of England, died very suddenly. He was "one of the few eminent statesman who received their political training at the hands of Gladstone and Disraeli." Born in 1827, he was educated at Trinity College, Cambridge. He studied law and entered journalism, after his graduation. Under the pen name of "Historicus" in the London *Times*, he wrote on the American Civil War, a series of letters that distinguished him as an authority on international law. He entered Parliament at 41, and in 1873, became Solicitor General under the Gladstone government, and was knighted. In 1886-92 he was Chancellor of the Exchequer and established the death duties, ever since a part of the British fiscal policy. In 1898, he resigned as Liberal Leader in the House of

Commons. Thrice he was offered a peerage, but refused to accept it.

Prince Herbert, the oldest son of the famous former German Chancellor Bismarck, died in Freidrichsruhe, Germany, on Sunday, September 18. He was only fifty-five years of age. His father had trained him in diplomacy with the hope that he might succeed to his own place, but the death of the former kaiser, and the inauguration of the present ruler, blasted any such ambitions as the prince may have had in that direction. He lived a quiet life, taking little part in public affairs, and that as a member of the Reichstag. In 1885, he became under-secretary of state in the department of foreign affairs, retaining the post until his father was dismissed from the chancellorship in 1890.

On Tuesday, October 4, Frederic Auguste Bartholdi, the sculptor, died in Paris, France. He will ever be remembered in the United States as the designer of the statue of "Liberty Enlightening the World," which he gave to this nation, and for which Americans will always hold dear his name. He died of tuberculosis, and was aware of his approaching death, having designed and completed his own tombstone, which shows an allegorical figure holding out a laurel wreath. He leaves an uncompleted group, in honor of the aeronauts who distinguished themselves at the siege of Paris.

#### *Tibitan Treaty.*

The treaty signed at Lhasa, September 7, is now recognized by the press of all countries as a great triumph of British diplomacy, just as Col. Younghusband's expedition itself against the Tibetans is a triumph of British prowess. Russia is deprived of any valid ground of objection, because the British have disclaimed a protectorate, and have not left a garrison at the Tibitan capital; China is friendly to the movement, because the approval of Pekin was sought and obtained, and because it practically restores Chinese authority over Tibet which had almost vanished; by raising up a rival to the Dalai Lama, the sacred ruler, in the person of his spiritual peer, they have divided the native religious authority, in theological as well as religious matters; and at the same time the British have secured their main objects: freedom of trade between India and her northern neighbor Tibet; an indemnity for their exhibition of some

three million dollars; the checking of the influence of Russia by debaring Tibet from entering into political relations with other countries; the occupation of the Chumbi Valley until the indemnity is paid, thus keeping open a route by which they can return whenever they wish, on any of the various pretexts which will necessarily occur. All this appears to most people as a virtual protectorate, but Russia is busy with Japan, and just now is pleased to view the action not as a political event directed against Russia's interests, but as a possible mutual good that will have no evil influence on Anglo-Russian relations. Time will tell, however.

### *The Possibilities of the American Rice Crop.*

During a recent visit of the writer in western Louisiana and southeastern Texas, he found unusual interest in the growth of rice, and in the sale of rice lands. Great numbers of men were on the trains going to and coming from the Texas rice fields. The Southern Pacific railroad was sending out great quantities of rice-literature.

In many places, great pumping plants have been established, and the great subterranean reservoirs had their contents lifted on to the rice fields, which only a few years ago had been a comparative waste. "And so we are to have a rice boom," was the frequent exclamation heard from the lips of interested and surprised travelers, in that section of the country. It is said that during the year 1902, it required ten thousand cars of the ordinary size to transport the rice from the fields of Louisiana and southeastern Texas. At present the annual output is something like two million barrels a year. This is about two-thirds the consumption of that article in the United States. This, too, is remarkable, when it is considered that not more than one-tenth of the land available for rice-growing is at present under cultivation.

The rice-fields of these two states are making a wonderful change in the appearance of the country. One might almost imagine himself in eastern Kansas or Nebraska. New towns have sprung up within the last two years, equipped with all the facilities of modern improvements. This section was started on its present boom by a thrifty class of people who were there from Iowa, and



applied to the country the modern methods of agriculture. Large canals intersect great tracts of land, including thousands of acres.

The question naturally arises: What effect will the abundant growth of rice in this country have upon our national diet, in years to come? We have not been a nation of rice-eaters, like the Japanese and the Chinese. We have used rice occasionally to vary our diet, although its consumption in the southern states has grown very greatly, among both whites and negroes, in recent years. Scientists tell us that rice is really one of the most beneficial diets that a nation can have, and point to the vigor of the Japanese and the Chinese as a result of the rice diet. As Japan grows in popularity, gains more and more the admiration of the world, and shows to the world the unsurpassed vitality of her soldiers, we may be turned to an imitation of her prudence in matters of diet. It is not unlikely, therefore, that within a generation rice may become one of the staple productions of this country.

The assured success of rice-culture in the southwest has given rise to a great deal of speculation about competing with China and Japan in the rice markets of the world. These states border on the Gulf of Mexico, and it is only a short distance from the ports of the Gulf to the Panama Canal which is in direct line with eastern Asia whose people consume so many million barrels of rice every year. This new industry will add enormously to the commerce of the United States, and add wonderfully to the resources of our country. In many ways, the South is all astir, and has made, in this and other directions, greater strides, within the last ten years, than were made within forty preceding years. It is now, "Go south, young man."

## EDITOR'S TABLE.

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### LET YOUR LIGHT SHINE.

Christ teaching his disciples, called attention to the importance of their position and place in the world. He did this, notwithstanding men considered them of small consequence. Though poor and despised of men, yet he told them they were the salt of the earth, the light of the world.

Then he encouraged them to effort and achievement by showing them that their exalted position would avail them little unless they made proper use of their high callings. It was pointed out to them that "if the salt have lost his savor, wherewith shall it [the earth] be salted?" They were called the light of the world, a city set upon a hill that cannot be hid; but were cautioned that men do not light a candle, and put it under a bushel, but rather upon a candlestick, that it may give light to all who are in the house—meaning that, while they were full of light and knowledge, it was improper to hide that knowledge. It should be diffused abroad for the benefit of all. They were then enjoined: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

These conditions and instructions apply admirably to the Latter-day Saints who are, indeed, the salt of the earth, and in whom is vested the gospel light of the world; who, as the apostle said of the former-day Saints, are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praises of him who have called them out of darkness unto his marvelous light.

But all this availeth little or nothing, unless the Saints con-

sider themselves of some consequence, and let their light shine, collectively and individually; unless they are model in their behavior, honest, zealous in the spread of truth, tolerant of their neighbors, "having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." We are told that if we do well and suffer for it, and take it patiently, this is acceptable with God. But there is no special promise to him who suffers, but does not do well.

One fault to be avoided by the Saints, young and old, is the tendency to live on borrowed light, with their own hidden under a bushel; to permit the savor of their salt of knowledge to be lost; and the light within them to be reflected rather than original.

Such a condition is wrong. Every Saint should not only have the light within himself, through the inspiration of the Holy Spirit, but his light should so shine that it may be clearly perceived by others. Then they will not be in the very awkward and perilous position of some who are drawn hither and thither, as the clouds come and go over men from whom they borrow their light. This class of people, so driven, do not depend upon their own knowledge or judgment, or testimony, but are ever dependent upon the opinions of others. They believe this or that, passing from one belief to another, as some one else believes or disbelieves. They are always in a stew, fretting over matters religious, political and social, which men of firm convictions and self-possession count as of little or no import. They walk in borrowed light; in darkness, they are without initiative; and when clouds obscure their source of light, they lose the way. They are like the moon without the sun from which to borrow light. It is a deplorable condition to fall into.

Men and women should become settled in the truth, and founded in the knowledge of the gospel, depending upon no person for borrowed or reflected light, but trusting only upon the Holy Spirit, who is ever the same, shining forever, and testifying to the individual and the priesthood who live in harmony with the laws of the gospel, of the glory and the will of the Father. They will

then have light everlasting, which cannot be obscured. By its shining in their lives, they shall cause others to glorify God; and by their well-doing, put to silence the ignorance of foolish men, and show forth the praises of him who hath called them out of darkness unto his marvelous light.

JOSEPH F. SMITH.

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#### CHURCH ORGANIZATION AND PROGRESS.

At the first meeting of the 75th semi-annual conference of the Church, held in Salt Lake City on the 6th to 9th of October, President Joseph F. Smith in his opening address congratulated the people upon the receipt of the many temporal and spiritual blessings bestowed during the past six months. The fields of the Saints in Arizona, Mexico, and Canada had suffered from drought in the early part of the season, but copious rains had changed conditions for the better, and given promise of luxuriant crops and abundance of water for irrigation. So that now conditions throughout all the land are favorable, and the blessings of God and his merciful hand are over all the interests of the people, to whom be praise and glory for his mercy, kindness, and favors. It is to be hoped that spiritually the Saints are prospering as in temporal things, and that they are progressing and growing in the knowledge of truth and in faithfulness before the Lord. The great consideration, after all, is the faithfulness of the people to the covenants which they have made with the Lord in righteousness.

Reflecting over the status of the Church, he gave some statistics showing its condition and growth. There are 55 organized stakes of Zion in the United States, Canada, and Mexico, presided over by as many stake presidents, and double that number of counselors. Then there are 12 high priests in each stake, 660 in all, associated with the presiding stake officers and who sit as judges in counsel with them, in all the affairs of the Church, who are or should be examples of worthiness before the people, fathers and judges of righteousness in their midst. Aside from these stakes, there are 20 organized missions throughout the world, presided

over by presidents and counselors, and assisted by elders, and seventies, to the number of about 1500 traveling in the United States, Europe, Australia, the Holy Land, and the islands of the seas.

There are today 626 organized wards, each with a bishop, and all with 1252 bishop's counselors, a mighty power, who come in immediate contact and intercourse with the people. They should understand the special interest of every member; they are assisted by large numbers of quorums of elders, priests, teachers and deacons, who aid in the temporal and spiritual affairs of the Church. Upon this body devolves the duty of aiding the poor and administering to the sick and the afflicted, as well as looking after the spiritual welfare of the people—to see that they are moral, pure, faithful, upright, honest with themselves and with all men, that spiritual life exists in their hearts, and that they are living the lives of Saints, as far as this is possible in mortality. All this body labor without money, price or salary; they are not paid, though they may receive small aid as they may stand in need from time to time.

There are 146 quorums of Seventy, constituting, in the present conditions of the quorums, a body numbering in the neighborhood of ten thousand minute men, who stand ready to preach the gospel free, without purse or scrip, to the world, or to the Saints: or to respond to calls to uphold and labor for the work of God, at home and abroad. They should have a testimony of Jesus burning in their souls, be full of light and knowledge, and set examples of purity, love, honesty, uprightness and integrity to the truth before the world and the Saints. Then in each stake is a quorum of High Priests which includes also the presidency of the stake, high counselors, bishops and their counselors, and patriarchs. The high priest holds the office of presidency in the Church, when called upon and set apart for this purpose. But in any event, these officers are not to sit idly by, but to act in the interest of the people, teaching them morality and righteousness, and to see that those who preside are upright, pure, honest, humble men. Following these are the elder's quorums, each composed of 96 men; of the number of these in the Church he was not informed, but it is the duty of this large body of men to be standing ministers at home

and to labor in the ministry at home or abroad, as may be required of them. There are also a number of patriarchs in the Church whose duty it is to bless the people. They hold the evangelical office in the Church; they are fathers, who make promises in the name of the Lord as may be given to them by the inspiration of the Spirit; they comfort the people in hours of sickness and trouble, strengthening their faith by promises made to them by the Spirit of God. Then there is the Lesser Priesthood having in charge temporal matters of the Church. It consists of priests, teachers and deacons who labor under the direction of the bishops of the wards.

And so we have a brief outline of some of the organizations of the Church of Jesus Christ of Latter-day Saints. These have been established to teach the people righteousness, and the sacredness of the covenants which they have made with God in righteousness—some of which covenants are that they will avoid sin and evil, work righteousness in their lives, abstain from strong drinks, and tobacco; that they will not profane the name of God, nor bear false witness against their neighbor, but love their neighbor as themselves, and do unto others as they would that others should do unto them. These and other principles are included in the covenants made by the Saints. These officers and the presiding authorities in the Church are expected to see to it that the people will observe to keep the covenants which they have made with God; adopt them, and make them a part of their lives. This in order that the Saints may be a light to the world, that men may see their good works and glorify the Father which is in heaven. It makes little or no difference to us, to the Saints, what the world of mankind, says. We know what our mission is, and we purpose filling that mission by the help of the Almighty. It is to save men from the snares and pitfalls of Satan, from error, darkness, wickedness, and from apostatizing from truth and righteousness, and to cause them to believe in the true and the living God, and in the redeeming sacrifice of Jesus Christ, whom to know is life eternal. We are not ashamed of the gospel, for, to those who believe and receive it in their hearts, and live it according to the law and purposes of God, it is the power of God unto salvation.

And what is the priesthood? The power of God delegated to

man by which men may legitimately act in the name of the Father and the Son and the Holy Ghost for the salvation of the human family. This authority has been given in this day by ministering angels and spirits, direct from the presence of Almighty God, authorizing baptism for remission of sin, and the laying on of hands for the reception of the Holy Ghost. It is the same power and Priesthood that was committed to the disciples of Christ, while he was upon the earth: that whatever should be bound on earth should be bound in heaven, and whatever should be loosed on earth should be loosed in heaven, and whomsoever they should bless should be blessed; and if they cursed, in the spirit of righteousness and meekness before God, he would confirm that curse. But men are not called upon to curse mankind; that is not our mission: it is our mission to preach righteousness to them. It is our business to save men, to bless men, and to redeem them from the faults and wickedness of the world. This is our mission and our special calling. God will curse, and will exercise his judgment in those matters. We are perfectly willing to leave that in his hands, and to let him judge between us and our enemies.

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#### QUESTIONS AND ANSWERS.

##### *The Discovery of Chloroform.*

L. V. Guthrie, of Mesa, Arizona, writes:

I notice in September number of ERA, page 848, that Dr. J. X. Allen makes the statement: "In 1844 Dr. Simpson made the discovery of chloroform, which has proved such a blessing to all flesh." The records of the Guthrie family, of which I send you pages 24 and 25, show that Dr. Samuel Guthrie, of Sacketts Harbor, New York, is entitled to this honor. Dr. Guthrie is a brother to the writer's great-grandfather.

The copy of the record was forwarded to Dr. Allen, who writes:

I had not read up on the history of chloroform, but simply had in mind the general notion entertained by physicians. I find in the encyclopedia that "Dr. J. Y. Simpson introduced chloroform into surgical practice." This is why physicians speak of the honor as belonging to Dr. J. Y. Simpson.

Our correspondent is correct in the statement that Dr. Samuel

Guthrie is the discoverer of chloroform, the fact being so stated in the latest scientific works and dictionaries. There are three claimants to the honor, however—Liebig of Germany, Souberan of France, and Guthrie of America. The Chicago Medical Society investigated the claims, and their committee appointed to consider the subject of the discovery of chloroform, submitted the following statement taken from their report, dated Chicago, February 6, 1888, furnished the ERA by L. V. Guthrie. Our correspondent adds that Dr. Guthrie was also the first inventor of percussion powder, and, in 1826, at Madison barracks, fired the first cannon ever fired by this means. He was a direct descendant of the martyr James Guthrie, whose name appears on the monument in the Grey Friars' churchyard, Edinburgh, Scotland, as one slain for the testimony of Jesus. Dr. Samuel Guthrie was born in Brimfield, Mass., 1782; was examining surgeon in the war of 1812, and died October 19, 1848. Judge Robinson, of New York, said of him, that he was a great man, but his greatness was not to be compared to his goodness, his devotion to his mother being admired by all.

(FROM THE REPORT CHICAGO MEDICAL SOCIETY).

LIEBIG'S CLAIM:

Liebig claims to have published his discovery in November, 1831. (See Liebig's *Annalen*, vol. 162, page 161.)

SOUBERAN'S CLAIM:

Souberan claims to have published his paper on Ether Biclorique in October, 1831, in the *Annales de Chimie et de Physique*.

Liebig shows (see Liebig's *Annalen*, vol. 162, page 161,) that the October number of the *Annales de Chimie et de Physique* was delayed in its publication, and that it did not appear until January, 1832; it certainly is evident that it was not published in October, as it contained the meteorological report for the entire month of October.

GUTHRIE'S CLAIM:

In the January number of *Siliman's American Journal of Science and Art* we find an article by Dr. Samuel Guthrie, dated September 12, 1831, in which he says: "A bottle and phial contain alcoholic solution of chloric ether, the contents of the phial are as strong as I could conveniently prepare them, but not equal to some which I made not long ago."

In the October number, 1831, of the same journal (page 64, vol.



21,) we find an article by Dr. Guthrie, without date, upon a "New mode of preparing a spirituous solution of chloric ether," in which he says: "During the last six months, a great number of persons have drunk of the solution of chloric ether, not only freely, but frequently, to the point of intoxication." We find a notice to contributors in *Siliman's Journal*, in which he says: "Communications to be in hand six weeks, or when long, and especially with drawings, two months before publication day."

Dr. Guthrie's paper on chloric ether must then have been in the hands of the printer in July or August, 1831, and if people had drunk his chloric ether for six months, it would place the date of his discovery to be in the early part of 1831.

We, therefore, conclude that Dr. Samuel Guthrie is justly entitled to the honor of first discovering chloroform, and that the publication of his discovery antedates that of either Liebig or Souberan.

Respectfully submitted,

F. E. WAXHAM,  
N. S. DAVIS, JR.,  
E. WYLLYS ANDREWS.

On motion, the report of the committee was accepted, and ordered printed in the transactions of the society.

WM. BELFIELD, President.

FRANK BILLINGS, Secretary.

### Two Questions.

Did Senator Dubois exercise good taste, when he came out of his way to Salt Lake to prejudge that little affair before the Senate Committee on Privileges and Elections? Do you think he is really earnest in his fight, or has he some personal, hidden motive?

The ERA will not talk politics, but when Senator Dubois, who is a member of a committee that is yet to render an unprejudiced opinion on a matter not decided, comes out of the way to prejudge the affair, as he did when he appeared and spoke in Salt Lake City, we may perhaps be permitted to say that he is out of order. And then, further, when people, like himself and his good ministerial following, prate of broken promises, undue influence, lecherous conduct, and commercial dishonesty, wrongfully accusing the innocent, we may perhaps be permitted to apply the poet to them:

"For often vice provoked to shame,  
Borrows the color of a virtuous deed;  
Thus libertines are chaste, and misers good,  
A coward valiant, and a priest sincere."

## OUR WORK.

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### SENIOR CLASS STUDY AIM.

*General aim for last and this season:* To prove the origin of the Book of Mormon to be what the Latter-day Saints say it is; and the book itself to be what we proclaim it to be—a revelation from God.

*Development:* From text and references of Manuals No. 7 and 8.

*Application:* This ability and knowledge will enable every individual who possesses it to combat error, to become independent of false arguments against the book, to strengthen their faith, and to increase their power for good in the Church.

*Special aim this season:* To become conversant with the external evidences bearing upon the authenticity of the Book of Mormon.

*Development:* From text and references of Manual No. 8.

*Application:* It will enable you to present reasonable arguments, in support of the book, that intelligent men will listen to; make you conversant with the ancient American history bearing on the subject; broaden your views, and increase your admiration for the book.

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### VALUE OF THE ERA.

When officers of the M. I. A. go out to ask for subscriptions to the ERA, from people who may be unfamiliar with its value, letters like the following are good arguments in favor of our magazine. We get them every day, and thereby feel encouraged in the work of striving to make the ERA still better and more interesting. We receive suggestions with thanks, and hope that each of our readers will do his part to assist in giving our magazine an increased circulation. This can be done by asking a neighbor to subscribe:

APIA, UPOLU, SAMOA, August 14, 1904.

*Elder Thomas Hull, General Secretary Y. M. M. I. A., and Manager of the Era:*

DEAR BROTHER:—I wish the first four volumes of the ERA bound in cloth, and sent to A. F. Young, Vernal, Utah. The remittance will be sent you as soon as I can learn how much it will be, if you will

kindly let me know. I am fully convinced that as a reference, the ERA will take first place among Church supplementary publications; and the very thought of not having them on my book shelves makes me anxious to obtain them now. They will not only serve me during my brief stay on earth, but will be a safe guide for my children after me. God bless the ERA and those who are making it the best magazine published.

Your brother in the cause of truth,

FRANCIS M. YOUNG.

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### “FIVE ESSENTIALS FOR A SUCCESSFUL PRESIDENT.”

The remarks of Elder Preston D. Richards published in the October ERA, were followed at the conference by these from Elder Oliver Christensen, superintendent of the Juab Stake. He said:

Perhaps I could not do better than to change the point of view from a ward president to that of a stake superintendent and say amen to what Brother Richards has said, and sit down. However, by considering some of these points, perhaps by giving them another name, I may be able to add a little to what has been said.

The first point that I have selected as an essential for a ward president is that of interest in the work. A great many of our ward presidents, as in all other avocations of life, go at a thing half-heartedly, never become thoroughly interested in the work. Perhaps they flare up a little sometimes like a soap bubble, on the evening of their meeting, and then forget all about it until the next meeting. There are those, however, who have the happy faculty of carrying with them the interest of the work throughout the week. Those are the kind of men that we like to have for ward presidents. There are some people, you know, in this world, very fortunately, who become thoroughly interested in all that they undertake in life. Now, if the stake superintendency has this discernment in its selection of a ward president who has this happy faculty, fortunate is that stake superintendency, and more particularly fortunate is the association over which that ward president presides. A man must, in order to be thoroughly successful, be thoroughly interested in his work, and that interest should be interest that lasts throughout the week. He must be one of those kind of men Brother Richards referred to, who lie awake at night thinking how he might best improve his association. Therefore, as an essential in a ward president, this is one of the first—interest in the work—because it means that he, by that interest, will interest the officers and members of the association, and that his association will be measurably successful.

Perhaps it is not necessary for me to say anything further about the

subject that has been so ably treated, that of punctuality and promptness; however, I have selected that as one of the things I consider essential, and not the least essential either. It has been stated that there seems to be a habit throughout the Church, in the commencement of our meetings, that it is becoming habitual, to begin them fifteen minutes to a half hour late. That is a very deplorable condition, a thing that I think could be and ought to be remedied. There is also a great lack of promptness in many of our associations. Some ward presidents who pride themselves upon beginning their meetings promptly on time do not appreciate the fact that the lack of promptness throughout that meeting has a very sad effect upon the meeting. To illustrate that point, I might mention what I consider a very common occurrence as an illustration: Perhaps there is a man, a ward president, who has been prompt in calling his meeting to order at the proper time, or at the time set, but as soon as he calls the meeting to order, he turns to the choir leader and asks, "What shall we sing?" The choir leader says he does not know, but that he will consult with the organist, which he does, and that takes about five minutes, and then they are ready to commence the hymn. After they sing it through, the president will see some fellow away back in the gallery, about half asleep, and calls him to pray. The man will look about him in surprise, get up and slowly take off his overcoat and come poking down stairs, with all the eyes of the members of the association following him, and perhaps he will come up the aisle and shake hands with all the sisters, and with the brethren on the stand, and finally pray. The same trouble is experienced with the second hymn, and then, perhaps, the preliminary program drags along the same way. A lady is down on the program, and, upon her number being called, she leisurely removes her wraps, takes off her hat, and lays them down on the bench. After having adjusted her attire, the eyes of everybody follow her as she moves down the aisle, goes up and recites, and walks back down: and the president, out of respect for the lady, does not call the next number on the program until she is comfortably seated. That is the way the whole thing drags along, and that is the way the meeting is killed. Therefore, from the point of view of a stake superintendent, we wish to insist that our ward presidents have their program and all their preliminary arrangements made before the opening of the meeting, and see that those who are to take part in the exercises are near the front, and are ready to respond as their names are called, so that everything will be done with dispatch and promptness. Ward presidents should see to it that the choir leaders have the hymns selected before the meeting begins, and they should insist upon it, so

that the hymns may be announced promptly and the work done with dispatch. Too often these little things spoil the spirit of the meeting.

Another thing that a president should possess is tact, judgment, discretion. A ward president should be able to discern the abilities of his members, as has already been stated in regard to the stake superintendent. He should know his members individually, and their capabilities. To illustrate further, suppose that a person is on the program who the president knows will not interest the listeners to any great extent. He should have his program so arranged that the one who follows that speaker will be able to cover the ground that the former speaker failed to cover, in such a way that it will give no offense. Very often, you know, in securing new material—of course, that is the right thing to do, to bring all in, it being Mutual Improvement work—the man who attempts for the first time to fill a number on the program is unable to bring intelligently before the members of that association the essential points in the lesson assigned him, in which case the president of the association should have selected a man to take the next number on the program who is capable of covering those points that the first speaker is most liable to omit. This, then, implies discretion; he should be discreet, and those points that are omitted should in some way be brought out by those who follow, so that the subject in hand may be thoroughly covered, and not only that, but that those present might become interested. What I mean is that the best speakers, the ablest members of the association, should not all be selected one evening and then the poorer members, or those who have had less experience, selected to fill the program of the next meeting. Discretion should be used in making up the program, so that each one may become interesting to the members.

Then, again, a president should have at least some knowledge of the principles of the gospel. He should be a man able to give aid to his members in preparing their part of the program. It must be very humiliating to a president of an association who is unable to assist his members when called upon to do so. Therefore, he should be acquainted with the subject in hand, and should have a general knowledge of the principles of the gospel. I claim that there can be no excuse for a young man who is worthy to be called to be president of a Mutual Improvement Association for his being ignorant of the leading principles of the gospel. If he is ignorant of the general principles of the gospel, I claim that he is not fit to be the president of a Mutual Improvement Association. Therefore, that is one of the requirements that he should have, one of the essential qualifications—a general knowledge of the principles of the gospel—so that he may be able to lend assistance

and to stand as an example to the members of the association, that whenever they come to him for advice and assistance he may be able and willing to give the same.

It is also absolutely necessary that a person who is called to fill the office of president of an association should be in possession of the Spirit of God; for if he has all the other qualifications, without this qualification he is not fit to be a president of an association, and the associations, if any there be, that are presided over by men, no matter how great their other qualifications may be, who are lacking in this, those associations, I say, are in a deplorable condition. That is the one essential, the all-important qualification, to be in possession of the Spirit of God. No man, in any calling in this Church, can be successful unless he is in possession of the Spirit of God, in possession of that Spirit which causes him to be humble. I do not mean the humility that will cause him to under-estimate his own ability, but that humility which insures him the possession of the Spirit of God. You have no doubt observed in the mission field, or elsewhere, that the humble man, the man who is in possession of the Spirit of God, is the successful one. You have observed in the mission field that the man, though he may be otherwise seemingly unqualified to perform his duties as a missionary, who is humble and in possession of the Spirit of God will do far more good than the man who is qualified by education, but has not the Spirit of God, in the converting of souls to Christ; so with the Mutual Improvement president. He must be a man who has faith, who is willing to get down upon his knees and ask his heavenly Father for aid and assistance, a man who is not too proud to speak to and assist the humblest and most lowly member of his association, a man who ever depends upon the Spirit of God to lead and guide him during his meeting, and throughout the week, and during his entire life. He must be a man who is humble enough to call to his assistance and advice those associated with him, a man who will live in such a way that he will be qualified, through living a life of purity and humility, to be in possession of that Spirit which comes from our heavenly Father, and which cannot be enjoyed except by living a life in accordance with the laws which he has established for our observance. Therefore, we, as stake superintendents, insist upon the selection of men to be presidents of our associations who are worthy, through having lived such lives as become Latter-day Saints to live, men who are thoroughly qualified, spiritually, for the performance of the great responsibilities that will devolve upon them.

## EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

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### *Local—September, 1904.*

GRASSHOPPER HARVEST.—County Clerk Bachman, Utah county, has prepared a statement of the bounty paid on grasshoppers in Utah county during the summer, under the law of 1903. It shows that the sum of \$1,419.20 had been paid for 171,110 pounds, or more than eighty-five and one-half tons, or eight and a half car loads, of ten tons each, of hoppers. Of this amount, \$946.14 was paid by the state, and \$473.06 by the county, and the individual amounts paid ranged from 68 cents to \$122.49.

OPENING OF THE SCHOOLS.—On Monday, 13th, the public schools of Salt Lake City opened for the season's work, with increased attendance. Many of the schools of other parts of the state also commenced work. The University of Utah began regular class work on Monday, 19th, with an enrollment of 575. Many more, however, joined during the day and subsequent day.

DEATH OF PATRIARCH MERRILL.—On Thursday, 15th, Patriarch Philemon Christopher Merrill, of Thatcher, Graham county, Arizona, died. He was born in the town of Byron, Genessee county, New York, November 12, 1820, and was the son of Samuel and Phebe O. Merrill. He was baptized in Carthage, Illinois, March 14, 1839, and in 1841 filled a mission in Wisconsin. During the trying days in Nauvoo, he was one of the guards who assisted to protect the life of the Prophet Joseph Smith from false brethren and avowed enemies. After the exodus, when the Mormon Battalion was organized, he joined that body and served during the campaign, receiving an honorable discharge in California. After his release, he journeyed east, met his wife and children, and proceeded with them to the Salt Lake valley. He made his home in Farmington, Davis county, but was shortly afterwards called on a mission to Europe; when he returned, he moved to Idaho as a pioneer. In 1876, he was called to go to Arizona as a colonizer, and made his home for a time in the Salt River valley, near Phoenix, and then established a colony on the San

Pedro. A few years ago, he moved to the Gila valley, where he resided at the time of his death.

DAVIS STAKE RE-ORGANIZED.—At the regular quarterly conference of the Davis stake, held Sunday, 25th, in Farmington, the stake presidency was reorganized. Joseph H. Grant was sustained as president to fill the vacancy caused by the death of President Hess, and James A. Eldredge, West Bountiful, was sustained as first, and Jesse M. Smith, Layton, as second counselor to President Grant. Elders John Henry Smith and Charles W. Penrose, of the quorum of apostles, were in attendance.

DRAMMEN BRANCH.—Thursday, 29th, the Scandinavian Saints of Salt Lake City met in the Fourteenth Ward assembly rooms and celebrated, in a fitting manner, the fiftieth anniversary of the organization of the Drammen branch, the oldest in Norway.

THE AMERICAN (ANTI-"MORMON") PARTY CANDIDATES.—On Friday, 30th, the anti-"Mormon" political party met in the Grand Theatre, Salt Lake, and endorsed the following state ticket, which had been prepared by a committee:

For Congressman, Ogden Hiles, of Salt Lake; for Governor, William M. Ferry, of Summit; Secretary of State, Walter James, of Millard; Auditor, Lewis B. Rogers, of Salt Lake; Treasurer, William M. Armstrong, of Salt Lake; Attorney-General, Samuel McDowell, of Salt Lake; Superintendent of Public Instruction, Isaac N. Smith, of Cache. The latter withdrew some days later in favor of A. C. Nelson, the Republican nominee, and on October 16, F. R. Christensen, Ogden, a former Democrat, then Republican, accepted the nomination.

One of the features of the meeting was a speech by Frank J. Cannon, in which he announced himself as a member of the American (anti-"Mormon") party, endorsed the ticket, and made what may be considered a very subtle, unwarranted, and malicious attack upon the leaders of the Church.

On October 11, another convention was held in the Salt Lake theatre, at which a county, legislative, and judicial ticket was nominated. The feature of the gathering was another address by Mr. Cannon, in which he charged, among other like things, that the flop of the people of Utah from Bryan to McKinley, in 1900, was due to Church influence!

DIED.—In Salt Lake City, 10th September, John Augustus Sheets, born Philadelphia, 1826. He came to Utah in 1861.—In Kaysville, Jane



Bodily, born England, November 2, 1816. She joined the Church in South Africa and came to Utah in 1862.—Sunday, 11th, in Richfield, James W. Elliot, a High Priest in the Sevier stake of Zion, born Scotland, 1840, came to America in 1852, and moved to Richfield in 1874.—Thursday, 15th, in Huntsville, Jens Peterson, a highly respected resident of that place, born March 21, 1818, in Denmark.—Monday, 19th, in Salt Lake City, Mrs. Eunice M. Almond, a pioneer of 1851, born London, England, August 8, 1828, and came to Utah in Elder Orson Pratt's company.—Friday, 23rd, in Virgin City, Simon Anderson, a pioneer of that place, born May 2nd, 1823, in Fals'er, Denmark, and baptized in 1854.—Monday, 26th, in Idaho Falls, William S. Lords, a pioneer and veteran of the Mexican and Black Hawk wars. He was born October 13, 1817, and crossed the plains in 1853.—Wednesday, 28th, in Monroe, Andreas Bertlesen, one of the earliest settlers of Monroe, aged 49 years.—Thursday, 29th, in Manti, William Luke, a pioneer and Black Hawk war veteran, born England, September 2, 1834.—Thursday, 29th, in Spring City, Hans E. Larsen, born Ephraim, January 24th, 1856.—Tuesday, 30th, in Malad, Idaho, James H. Chivers, a pioneer of that place, born England, February 8th, 1823, joined the Church in 1844, and was for many years an active missionary.

#### *October, 1904.*

UTAH SCHOOLS AT THE WORLD'S FAIR.—On Monday, 3rd, the educational exhibit made by the state schools for the Deaf, Dumb and Blind at the World's Fair, St. Louis, was awarded the first prize, winning over thirty-two schools from various parts of the United States. There were six students in the class at the World's Fair, three of whom were blind and three deaf and dumb. The work was under the charge of Miss Frances N. Eddy, one of the teachers of the institution. F. M. Driggs is the superintendent of the school, located at Ogden. Other prizes as follows were awarded to the Utah educational exhibit, which is in charge of Professor Horace H. Cummings: Collective exhibit, silver medal, Salt Lake City elementary schools; gold medal, Utah county schools; bronze medal, Salt Lake high school; silver medal, state normal school; bronze medal, Uintah county Indian schools; and also a medal for the training school exhibit of the University of Utah. Professor Cummings writes the ERA as follows, October 10:

The jury of awards has given us three bronze medals, two silver medals, one gold medal, and one grand prize, which will be ours unless the superior jury makes any changes, which they are not apt to do unless by giving us more. It seems a marvel to me when I think what a humble beginning we had here, how we have gained favor until every-

body in the Palace of Education speaks of Utah educational conditions with the greatest respect, and the jury of awards has given us such fine recognition.

STATE FAIR.—The twenty-seventh exhibition of the D. A. & M. Society was opened to the public at one o'clock, Tuesday, 4th, and closed at midnight, Saturday, 8th, after one of the most successful fairs ever held in the state. The various industries in Utah were well represented, and many prizes were awarded to the different exhibitors. The attendance for each day of the fair was given as follows: Tuesday, 11,000; Wednesday, 7,000; Thursday, 8,000; Friday (children's day), 20,500, and Saturday, 10,500; making a total of 57,000 admissions. At a meeting of the directors, on the 4th, just before the opening of the fair, James G. McDonald was chosen President of the D. A. & M. Society, to fill the vacancy caused by the death of President Nelson A. Empey.

DIED.—In Salt Lake, 3rd, Samuel Levy, born London, April 16, 1841, came to Utah in 1872; he was a cigar merchant and prominent Liberal.—Sunday, 2d, in Forest Dale, Mrs, Agnes McMurrin Young, wife of Royal B. Young, born December 21, 1860. She was a counselor in the Relief Society of the ward.—Sunday, 2nd, in Provo, William J. Strong, a High Priest and early settler in Alpine; born in Birmingham, England, December 12, 1830.—Wednesday 5th, in Salt Lake City, John Beers, born September 23, 1821, joined the Church in 1854, emigrated in 1860. —On the same day, in Salt Lake City, Eloise C. Burton, wife of William S. Burton, born in San Bernardino, California, September 26, 1857.

#### *Domestic—September, 1904.*

RAILROAD WRECKS.—There were three railroad wrecks during the month, in which many lives were lost and considerable property destroyed. One on the Southern Pacific, at Lawton, near Reno, in Nevada, on the 12th, in which two persons were killed, and twelve or more injured, some fatally. The second on the Lake Shore and Michigan Southern, at a crossing, on Root street, Chicago, in which twelve persons were injured. The third on the Southern Railroad, near Hodge, Tennessee, in which a hundred or more persons were injured and over sixty killed. All these wrecks were caused by collisions. In this connection, the killed and injured in the railroad wrecks in the United States since 1895 are given by good authority, showing the number to be constantly increasing:

Year ending June 30.	Killed.	Injured.
1895.....	6,136.....	33,748
1896.....	5,845.....	38,687

Year ending June 30.	Killed.	Injured.
1897.....	6,437.....	36,731
1898.....	6,859.....	40,882
1899.....	7,123.....	34,620
1900.....	7,865.....	50,320
1901.....	8,455.....	53,339
1902.....	8,588.....	64,662
1903.....	9,840.....	76,553
1904.....	3,787.....	51,343

**HAIL STORM AT THATCHER.**—On Sunday, 11th, a terrific hail storm burst over Thatcher, Arizona, and did considerable damage, destroying crops, killing poultry, and injuring domestic animals. Many window panes were broken, including those of the L. D. S. meeting house. As hail or even snow storms, in the winter time, occur very rarely in Thatcher, this one is most remarkable. The loss is estimated at \$5,000.

**FIRE AT IDAHO FALLS.**—On Sunday, 11th, the business portion of Idaho Falls was destroyed by fire, which broke out near the Butte cafe, and rapidly spread throughout the Consolidated Wagon and Machine Company's stores and other buildings. The fire, it is supposed, was caused by tramps, and destroyed between \$250,000 and \$300,000 worth of property.

**THE "LENA" IN SAN FRANCISCO HARBOR.**—On Sunday, 11th, the Russian cruiser *Lena* made its sudden appearance in San Francisco harbor. Under international law the *Lena* had the right to remain but twenty-four hours, and to take on just enough coal and provisions to allow her to reach the nearest Russian port, but the captain claimed that her engines and boilers were in need of repairs, and it was not safe for her to go to sea without the necessary repairs, which would take some weeks. A careful investigation of the condition of the vessel was had under direction from Washington, and the report made that repairs were necessary. Consequently, after proper consultation with the governments of Russia and Japan, by the authorities in Washington, and with the consent of both these nations, it was decided that the cruiser should be dismantled, and remain confined, with her officers and crew, until the close of the war. By this action our government is saved from any unpleasant complications, and retains the good will of both Russia and Japan. She carried 23 guns and a crew of about 500 men.

**DOWIE'S NEW MOVE.**—On Sunday, 18th, John Alexander Dowie, the religious fakir who for a number of years has posed as the third re-incarnation of the Prophet Elijah, appeared before his followers, dressed in gorgeous robes, and wearing a miter after the style of the ancient

Hebrew high priest, and announced himself as John Alexander, the First Apostle. This office he claims should be perpetuated in the church, and is a title warranted by the Scriptures.

CHIEF JOSEPH DEAD.—This Indian chief of the Nez Percés, whom General Miles called the “Napoleon of Indians,” died on the 23rd. He came into prominence thirty years ago by the courage with which he resisted the attempt of the United States to dispossess his tribe from its reservation in Oregon. He was finally defeated by General Miles, after having repulsed a force led by General Gibbon.

THE BATTLESHIP “CONNECTICUT.”—On Thursday, 29th, the battleship *Connecticut* was launched from the navy yards in Brooklyn. A few days later, it was discovered that three attempts had been made to sink the new war machine. These attempts were: by boring a number of holes lengthwise through the rivets fastening the keel plates; by placing an obstruction on the launching ways, a long bolt driven vertically in the timber warp so as to protrude five or six inches; and by boring a hole about one inch in diameter through the five-eighths-inch steel keelplates. This hole had been so bored that on the outside it was hidden by the cradle, about ten feet up from the bottom line of the keel, so that when an inspection was made on the outside of the vessel, on the morning of the launching, this fiendish work was not discovered. The naval authorities are convinced, by the shrewd placing of the holes and the mechanic-like way in which the work was done, that the guilty party or parties were mechanics who were well acquainted with the construction of the vessel. However, the guilty parties have not been discovered, and how and when the deed was done remains a mystery.

DEATH OF SENATOR HOAR.—On Friday, 30th, at Worcester, Massachusetts, United States Senator George Frisbie Hoar, of that state, died. Senator Hoar was born in Concord, Mass., August 29, 1826; studied in Concord Academy and Harvard College, from which he graduated in 1846. He moved to Worcester shortly afterwards, where he soon became a leading figure in the state. He was elected to Congress as a Representative in 1868, and served for eight years, after which he declined a re-election. However, in 1877, he was chosen as United States Senator, which position he held continuously until his death. He was a member of the Committee on Privileges and Elections, and was quite active during the recent investigation of the rights of Senator Reed Smoot. He was a scholarly man, and represented the choicest New England culture, wit and intelligence. He led a simple and upright life. Following is an expression from President Joseph F. Smith which

was furnished the Associated Press, by request, regarding his character:

I regard Senator Hoar as a statesman and a gentleman; one of the foremost men of America; an honorable, highminded and estimable citizen and legislator. His death is a great loss to the country. When I was before the Committee on Privileges and Elections of the Senate, I found him, as a member of that body, while very pressing in his questions on the subjects investigated, strictly just and courteous. His summary of my testimony, as he understood it, was correct, and his conclusions concerning it were logical and fair from his standpoint. I sincerely regret his death, and deeply sympathize with the bereaved.

On October 12, Governor Bates, of Massachusetts, named ex-Governor W. Murray Crane to succeed as United States Senator from Massachusetts, for the unexpired term.

*October, 1904.*

INTERNATIONAL PEACE CONGRESS.—On Monday, 3rd, the thirteenth International Peace Congress convened in Boston, and was formally opened. The congress assembled by invitation of the United States government, \$50,000 having been appropriated for expenses. Robert Treat Paine, of Boston, was elected president, and Benjamin F. Trueblood, secretary. Secretary of State John Hay delivered the address of welcome, and several addresses were made in the interest of universal peace. Other peace congresses have been held in Paris, Berne, Rome, London, Brussels, Christiania, Vienna, Budapest and The Hague. In Utah a peace meeting was also held in the Barratt Hall, Salt Lake City, on the evening of Wednesday, 5th, and addresses were made by Governor Wells, C. V. Garetson, of Holland, and Dr. W. H. Fish. A resolution favoring peace was unanimously adopted. Other Utah cities likewise held meetings of a similar kind.

POSTMASTER-GENERAL.—Henry C. Payne, Postmaster-General of the United States, and a member of the National Republican Committee, aged 60 years, died in Washington, D. C., on the 4th. His successor in office was appointed by President Roosevelt, on the 10th, in the person of Robert J. Wynne.

*Foreign— September, 1904.*

INDEPENDENCE OF MEXICO.—On Friday, 16th, the ninety-fourth anniversary of the independence of the Mexican Republic was celebrated throughout that nation; also at the Mexican Building at the World's Fair, in St. Louis. On the 17th, Congress convened, and the president's message shows the country to be advancing in education, mining, irrigation,

railways, military matters, with a remarkably solid condition of the national finances.

**YOM KIPPUR—THE DAY OF ATONEMENT.**—Beginning at sundown, Sunday, 18th, and continuing until sundown, Monday, 19th, the celebration of Yom Kippur, the Jewish day of atonement, was held among the Jews throughout the world. In the city of London, England, there was considerable rioting in the Jewish quarters, over two thousand Jews engaging in the disturbance. The trouble arose over the action of the non-conforming, or apostate Jews, known as the Social Democratic Jewish Club, who aroused the ire of the orthodox Jews by mockery, and showing their contempt for the ceremonies. The exercises were conducted in Salt Lake City, and other parts of Utah, by both the orthodox and the reformed Jews, in their synagogues.

**FREE-THINKERS' CONGRESS.**—On Tuesday, 20th, a congress of the Free-Thinkers of the world was held in Rome, Italy, in the Roman College, erected by Pope Gregory XIII. The event assumed special importance, the day being the anniversary of the fall of the temporal power of the Pope. There were over five thousand delegates present from all parts of the world, one thousand of whom were from France. Several papers were read by the leading Free-Thinkers of Europe and America. After the exercises were over and the election of officers had been attended to, the delegates marched in procession to the walls of Rome, and hung wreaths on the spot where the Italian troops made a breach in the wall and entered the city.

**KING PETER CROWNED.**—King Peter Karageorgevitch was crowned King of Servia, at Belgrade, on the 21st, in the presence of representatives of most of the powers. Russia is not yet ready, however, to condone the assassination, last year, of the former king and queen, and hence that nation's minister was not present. It is related that the most interesting incident of the crowning was the painful attempt of the king to wear the thirty-pound bronze crown, made by the first Karageorge, who led the insurrection against Turkey, in 1804, and was the founder of the dynasty now represented by Peter.

**"MORMONS" NOT WANTED.**—On Thursday, 22nd, Count Tesza, the Hungarian Minister of the Interior, rendered a decision prohibiting the elders of the Church of Jesus Christ of Latter-day Saints from preaching in Hungary, upon the ground that the preaching of the gospel is considered undesirable, both by the state and by the religious interests of the country. The immediate occasion of that decision was the expulsion of two elders from that country some months ago.

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